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CHRISTIAN EDUCATION AND THE LOCAL CHURCH

History—Principles—Practice

By JAMES DeFOREST MURCH



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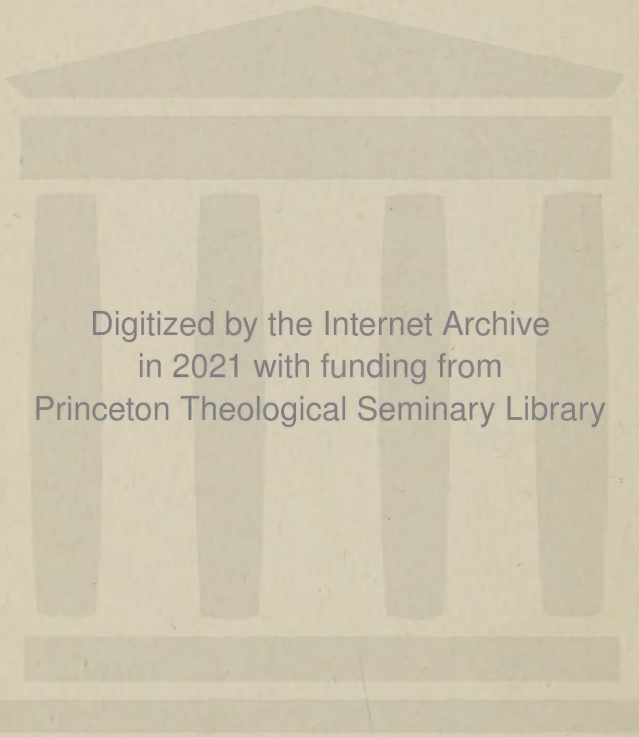
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To my father

EVERETT DeLONZO MURCH

*Fifty years a loyal teacher
and preacher of "the faith
once for all delivered
unto the saints"*



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Q. E. D.

*If the gospel of Jesus Christ
is the hope of the world—*

And it is.

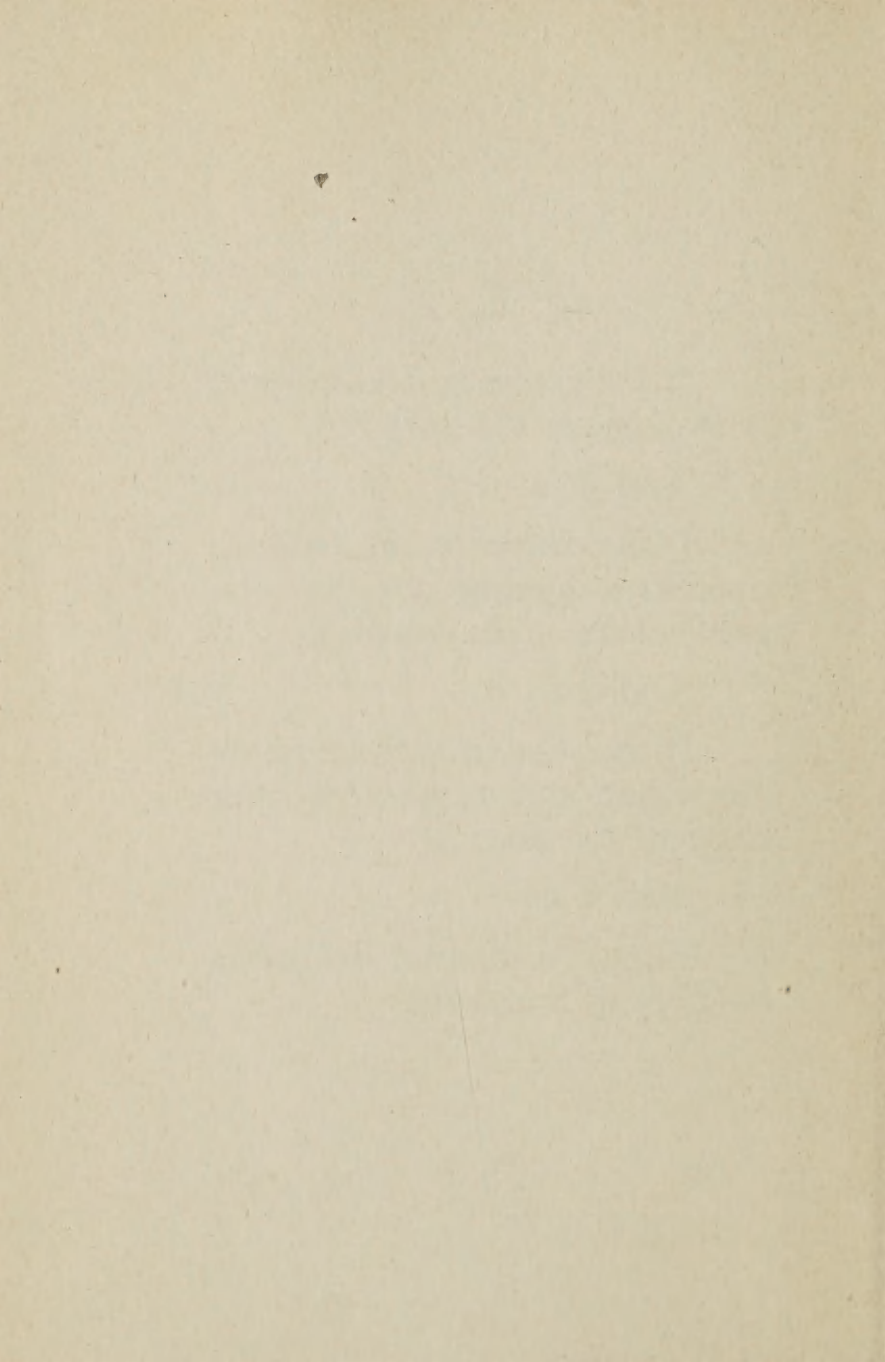
*If the church is the divinely
appointed agency for the dis-
semination of the gospel—*

And it is.

*If the church school is the
recruiting station and training
camp of the church—*

And it is.

*Then the church school is
the hope of the world.*



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Preface



Christian education is the hope of the world. It is a divinely appointed task which should challenge the best leadership of the church.

Despite these self-evident facts, since 1916, church colleges and the Sunday-school movement had shown a steady decline. Never was there greater need for vital Christian education. Seldom were its instruments less effective.

Facing this situation, as it pertained to the local church, it occurred to the writer that the whole case for Christian education needed to be restated. The conflicting voices of the educational experts were confusing the rank and file of the workers and halting educational progress. It was evident that superficial thinkers had assumed the problem of Christian education to be identical with that of secular education, and had proceeded to apply modern secular philosophy, psychology and pedagogy to the religious situations with little regard for the teaching of the Word of God. There was dire need that the essential program and passion for results which had characterized Christian education in its halcyon days be revived.

This conviction prompted a restudy of the Bible and the history of Christian education. Thus certain definite educational principles were discovered which had the stamp of divine creation or approval. Using these principles as a norm, currently popular educational ideals, institutions

and methods were evaluated and an attempt was made to reconstruct the local church school as a more effective agency for Christ and the church.

The task was not completed in the realm of theory. For more than thirty years it has been the author's privilege to be actively associated with many phases of Christian education from the local church to the college and seminary. While serving in these capacities, primarily out of conviction and love for the work, priceless opportunities were utilized for laboratory experimentation. Thus most of the practical suggestions of this volume have stood the "pragmatic" test.

It may be well, however, to caution students against a too eager enthusiasm which may lead them to attempt immediate realization of all the ideals set forth in Part III of this work. There are few churches which will be able to set up an ideal church school except through years of careful preparation and planning. But blessed be he who having seen the "vision glorious" neither slumbers nor sleeps until he sees its attainment.

This work is designed as: (1) An elementary textbook for colleges, seminaries and institutes; (2) an advanced text for local church and community leadership training classes; (3) a reference book for church libraries and the private libraries of ministers and church-school leaders, and (4), finally, it is hoped that it may find a wider reading beyond these specialized units.

It is my prayer that the book may be used of God, so far as it is in harmony with His will, to promote the cause of true Christian education and to help achieve His divine purpose for mankind.

CINCINNATI, O.

JAMES DEFOREST MURCH.

Part I
HISTORY

Primitive Religious Education



“In the beginning God” are the first words in the world’s oldest book on religion and religious education.

The Bible is not primarily a history of religious education, but it possesses a peculiar quality with respect to that subject and all other matters of human knowledge.

The Bible is not primarily a book of science, but where the Bible touches the subject it is, because of its divine character, scientifically accurate.

It is astonishing to note that the five fundamentals of science are in its opening words: “In the beginning”—TIME; “God”—FORCE; “created”—MOTION; “the heavens”—SPACE; “and the earth”—MATTER.

Despite the fact that pseudo-scientists of other years often called the Bible’s creation story into question, it is interesting to note that the latest science tends to conform more nearly to the Genesis account. It is now admitted that the various orders of creation are in correct sequence. The heavens were certainly made first; the earth certainly made second; water certainly appeared third; light fourth; firmament next; grass, thereafter; then followed in orderly succession—the manifestation of sun and moon; the appearance of fish; moving things; fowls; creeping things; cattle, etc., and, last, man. When the evidence is all in

and men have reached accurate conclusions, scientific facts agree with the Word of God.

So it is that in the field of religious education we must turn to the Bible if we are to get "the last word" on the fundamental issues of purpose, method and result. Many modern experts have sought to determine these issues by human wisdom and experimentation, but their discoveries have only resulted in confusion and futility.

ORIGIN OF RELIGIOUS EDUCATION

The Scriptural Account.

If we examine the opening chapters of Genesis from the educational viewpoint, we discover three things which have to do with religious education:

(1) "In the beginning God" (Gen. 1:1) reveals a theocentric world. Everything extant had its source in God and received its impetus from His divine will.

(2) "So God created man in his own image, in the image of God created he him; male and female, created he them" (Gen. 1:27). God was the father, man was the child. Man, at this time, possessed inherent goodness.

(3) "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it" (Gen. 1:28a). "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17). God instructed man concerning His will for him. God thus became the first teacher and man the first pupil. This relationship constituted the first school. The process may be called religious education. The method used was strict indoctrination.

The Current Mythical Account.

The Bible story of the beginnings of religion and religious education differs sharply from the story current among modern humanistic educators.

According to such an eminent authority as Dr. Paul Monroe,* of Columbia University, the first educational process with which the primitive man concerned himself was a training in hunting, fishing, the use of weapons and the securing of shelter. The second was a form of worship by which he could placate the spirit world and cultivate its good will. Religion came through the necessity of explaining dreams. It is said that a primitive man dreamed of the chase. He was on his favorite horse, carrying a favorite weapon and chasing a deer. In his dream he experienced the joy of the chase and killed his deer. The next morning he related his experience to his comrades, but they disbelieved him. They investigated and found no deer, learned that the horse showed no signs of the chase and determined that the weapon had not been used. Others having the same or similar experiences, however, it was socially agreed that everything material had a spiritual double. In awe of the spiritual mystery a definite religious procedure was developed to fit every experience, commonplace or extraordinary, in the life of the individual and of the social group.

Humanists claim that from this primitive conception of religion (animism) have been evolved the present advanced religions of the world, including Christianity. The process by which one generation passes on to the next its best social and spiritual heritages and experiences is, therefore, religious education.

* "Textbook in the History of Education" (Macmillan).

Definite Choice Necessary.

Every man must decide for himself which of these two viewpoints he will accept as the foundation for a religious educational system. Either one must be accepted by faith. He must decide which offers him righteousness, surety and security individually and socially, both in this life and that which is to come. On the one hand we have a naturalistic scheme which is of human creation and workmanship, bearing all the marks of fallibility which characterize human judgments. On the other we have assurance of that which is infallible because it is perfect, coming from God Himself.

Original Religious Education Analyzed.

An analysis of the Bible account of the origin of religious education reveals in this earliest stage:

(1) That God's purpose was to maintain the perfect relationship which existed between man and Himself in the creation.

(2) That His method was positive and authoritative. There was nothing obscure, indefinite or uncertain about what God said. It was "The Lord God commanded the man, saying—"

(3) That as long as man obeyed implicitly, God's purpose was achieved. It was when man presumed to know more than his Teacher that the hitherto happy relationship was dissolved.

THE PRIMITIVE PERIOD

When man disobeyed God and fell from his exalted position, the situation between them was altered. God still loved man and continued to act as his teacher, but His purpose was no longer to *maintain* a perfect relationship. It was to *restore* it.

It is not our purpose to consider the strictly theological phases of the restoration which God now planned. This study is primarily concerned with education.

God's method in the primitive period remained the same as in the beginning. It was positive and authoritative.

The purpose could be only relatively achieved, pending the sacrifice of Christ on the cross for the sins of the world, but it was achieved in the fullest measure possible as long as man obeyed God's instructions.

The primitive period of the history of religious education extends from the fall of man to the call of Abraham. Data available about this period is exceedingly scarce, but what we have reveals that God dealt directly with the individual prior to the flood, but usually with the head of the family in postdiluvian times.

The intimate character of God's first dealings with man is indicated many times in the Scriptures. In Gen. 3:8 the record says, "And they heard the voice of God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Again in Gen. 4:9: "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" The individual was the instructional unit.

After the flood, God "covenanted" with Noah, and there are indications that Noah became the agent of God, conveying His instruction to his family. Thus, the family became the instructional unit. As the population grew, there were undoubtedly tendencies toward tribal leadership. A patriarch, or tribal head, became the mediary between God and the people. The home was the only school. The parents assumed the duties of individual instruction, and the training was given in a spirit of devout

religious earnestness and reverence. As the Word of God was imparted to the patriarch, from him to the head of the family and, finally, on to the individual, there was a deep sense that this was the revelation of God. It was His perfect will to be implicitly obeyed. Instructors not only imparted God's Word, but taught the history of God's dealing with their ancestors in order that they might know what results obtained when the instruction was either obeyed or broken.

Primitive Religious Education Analyzed.

In the primitive period, God was the source of knowledge and the knowledge was perfect.

The purpose of imparting this knowledge was to secure harmonious relations between God and men.

The knowledge was imparted by God's authority and was in itself authoritative. To take from it or add to it would have destroyed its perfection.

The duty of the pupil was to learn and obey, in faith believing.

2

Hebrew Religious Education



When Abram was called out of Ur of the Chaldees to become the father of the Hebrew nation, a new and powerful motive was introduced into the growing program of religious education.

God promised Abram that in him should "all the families of the earth be blessed" (Gen. 12:1-3). This was the promise of Christ's coming. It was repeated to Isaac and Jacob, and kept alive in the hearts of their children. It became the rock upon which the nation and its varied functions depended.

It will be remembered that the purpose of religious education in the primitive period was to restore the perfect relationship between God and man. This could not be achieved during the primitive period, because Christ had not yet died for the sin of the world. Now the promise of that sacrifice through the "seed of Abraham" gives a new motive to religious education. Each generation now has the definite responsibility of keeping the line pure, loyal and worthy for the miracle of grace which is to be wrought in God's own time, not only for Israel, but for all nations.

The Hebrew people represent the most remarkable product of an educational system known to mankind. The secret of its power rests in its religious character, and

the key to the secret is the Messianic promise. Charles Foster Kent observes:*

“All education is at first religious in the sense that religious motives and ideas predominate in the educational processes of primitive peoples. The degree to which religion continues pre-eminent in the educational system of a progressive nation depends on the vitality of its religion and upon the measure of efficiency and success with which from the first that religion is instilled into the very bone and sinew of each succeeding generation. Here lies the explanation of the religious-educational character of the Hebrew national life, and here, too, the secret of Israel’s incomparable influence upon the religious and educational development of the world.”

The history of Hebrew religious education may be roughly divided into three periods: Premonarchial, Monarchial and Postmonarchial.

THE PREMONARCHIAL PERIOD

The premonarchial period extends from the call of Abram to the coronation of Saul.

Abram came out of the primitive period of religious education as the great patriarch of the new order. He discharged all the functions of such a worthy. He received his instruction from God and passed it on to his people. Although the motive of religious education was new and its content enlarged, the purpose and the method remained the same.

The Hebrew people grew in numbers and power. They were divided into twelve tribes. Each tribe had its patriarch. When they became the slaves of the powerful nation of Egypt their educational system proved its

* “Life and Teachings of Jesus” (Scribner).

vitality by meeting and resisting Egyptian education. It was in this period that Moses emerged as the great prophet, leader and lawgiver.

The Prophet.

In the primitive period we saw that God first taught the individual direct, then He dealt through the head of the family, and finally through the patriarch. With the advent of Moses, God begins dealing through His prophet. Sometimes this era is referred to as that of "Moses and the prophets." As the social order becomes more complex the mediacy of the human leader becomes more and more important and his duties increasingly heavy. God called the prophets and they lived exceedingly close to Him. His Word through them was authoritative and was recorded to form a definite written text in religious education.

The Law.

The first recorded text in religious education was the Ten Commandments delivered to Moses on Mt. Sinai. "The Law" became the foundation of all instruction and the norm by which the validity of prophetic utterances might be judged. This law was transmitted from one generation to another in its original form, instructors not being allowed to change it even in the slightest degree, inasmuch as it was the sacred word of God. Later it was interpreted and amplified under divine guidance.

The Passover.

Another unique development in this period was the great object lesson and ritual, the Passover. Its observance was to recall to the minds of the participants how God saved the nation from the curse of the tenth

plague in Egypt and delivered them from Egyptian bondage. It was instituted by Jehovah through His prophet Moses, as recorded in these words in Ex. 12: 3-11: "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household: and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. And they shall take of the blood, and put it on the two sideposts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Jehovah's passover." The Hebrews began keeping the Passover, according to all its ordinances, in the wilderness of Sinai. In the very beginning of their national life in Palestine we find them celebrating the Passover under the leadership of Joshua on the plains of Jericho. One can imagine what an indelible impression this observance of a historic fact made upon the minds of the childhood and youth, and how they

were thrilled with the idea that God is good and that He cares for all those who trust and obey Him.

THE MONARCHIAL PERIOD

From the time of Saul to the Exile there is rapid development in Hebrew religious education. With the advent of the monarchy there came a marked concentration of educational authority in the prophets and the priests, who were considered to be the agents of God.

Schools of the Prophets.

In the days of Elijah, "schools of the prophets" existed at Bethel, Jericho, Gilgal and probably at other places. The Scriptures are not clear as to the nature of these schools. They may have been seasonal gatherings of kindred souls who came together for inspiration, instruction and counsel. It is certain that they were educational institutions, though in a primitive sense, and the forerunners of special and separate units for the sole purpose of instruction. Out from these "schools of the prophets" came the educational leadership of Israel. The Talmud, Targum and Midrach represent both elementary and college education as highly developed at this time, but their trustworthiness is doubted.

Educational Legislation.

Educational legislation by the state marked this period, according to Deuteronomy. It emphasized the responsibility of the parents for their children (Deut. 6:7; 11:9). The law was to be written on the doorposts of the houses and the gates of the cities (Deut. 6:9; 11:20) and upon the great stones set up on the hilltops and the places of sacrifice (Deut. 4:44; 5:1; Prov. 6:23; Ps. 19:8; Prov. 3:1; 4:2).

The law was synonymous with religious instruction. Its place in the life of the Hebrew people is beautifully stated in the Nineteenth Psalm: "The law of Jehovah is perfect, restoring the soul: The testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring for ever: The ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; Sweeter also than honey and the droppings of the honey-comb. Moreover by them is thy servant warned: In keeping them there is great reward. Who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; Let them not have dominion over me: Then shall I be upright, And I shall be clear from great transgression. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer" (Ps. 19:7-14).

Education Professionalized.

Education became professionalized to quite a degree. The priests and Levites are frequently represented, as instructors in the law. The rich and nobility had tutors for their children. Nathan, the prophet, tutored Solomon (2 Sam. 12:25). The poor undoubtedly had access to educational privileges, as is indicated by the fact that Amos and Micah, coming from the underclass, were able to write with proficiency.

POSTMONARCHIAL PERIOD

From the time of the exile in Babylonian captivity to the time of Christ education became the hope of the

perpetuity of the Hebrew people. National disaster, instead of crushing education, had a compensating, purifying and stimulating effect. The people turned to God for help. The Messianic tradition assumed greater proportions in their thinking and life. The law of the Lord was implanted with an almost fierce determination that the will of the Lord for Israel might be accomplished.

Religious education centered in the prophets. They were the heralds of truth. They taught with marvelous simplicity, directness and effectiveness, knowing that their message came from God. They were the absolute arbiters of social and religious conditions among the exiles, and, because of the childlike obedience of the people, they were able to preserve the flower of Hebrew life.

With the restoration of the Jews to Palestine under Cyrus and their subsequent development as a people under the Persians, the Greeks and the Romans, their old institutions were rehabilitated. During the brief period of Maccabean freedom they blossomed in a veritable renaissance.

The Book of the Law.

The place of written instruction now comes into the foreground. The will of God for the Hebrew people having been clearly and comprehensively stated by His prophets, their utterances and writings were collected in the Torah, or "Book of the Law." This work was completed about 458 B. C., and was very similar in content to the Old Testament as we have it today.

Wise Men.

Beside the priests and Levites, who were well versed in the Hebrew ritual, and the scribes, who were learned

in the law, there arose in this period a professional group of educators known as the wise men. They were the spiritual descendants of the great Solomon and taught largely in proverbs. Their task is admirably stated in Prov. 1:4, 5: "To give prudence to the simple, To the young man knowledge and discretion: That the wise man may hear, and increase in learning; And that the man of understanding may attain unto sound counsels." These sage interpreters soon came to occupy a place of educational distinction similar to that of a modern university professor of philosophy.

The Home.

With the destruction of the temple of Zerubbabel, which had hitherto been the center of education, the home assumed a new importance. It was here that the law was taught assiduously by the parents. On the doorstep of each law-teaching and law-abiding home was the minute facsimile of the Torah, a mute testimony of loyalty in the common educational task.

The Passover became a home service. Beside the ritual, the narrative of the Exodus was recited and the head of the family told the children the meaning of the Passover in harmony with the thrice-mentioned command in Exodus (also Deuteronomy): "Thou shalt tell thy son on that day . . ."

The Synagogue.

While in Babylonian captivity it was the custom of the Jews to gather in a "congregation of the people." Under the *hasidim* this idea was developed into what was known, in the Greek, as the *synagogue*. A great wise man would read the law, interpret it and possibly re-enact some of the old temple ritual, at a certain time,

in a certain place in the community. The people would provide a shelter so that the great teacher might continue his work, even in untoward weather conditions. Often there was an educational assistant, known as the *hazzan*, whose special task was the education of the children.

The Talmud.

The rabbis of the synagogues were often men of greater culture and ability than the scribes and other "official" teachers. The writings of the more outstanding rabbis came to be considered as of equal importance to the Torah, and eventually they were incorporated into a canon known as the Talmud. This book, which to modern Jews has all the significance of our New Testament, contains illustrative and parabolic interpretations of the law and its application to daily life in the form of concise rules of conduct. It was the tendency of the people to accord the teachings of the rabbis divine inspiration and slavishly obey their multitudinous rules that caused the Master to exclaim: "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:6-9).

So degenerate did Hebrew education finally become that it was the means of defeating the very purpose for which it came into being: Preparing the hearts of the nation for the reception of the Messiah. When the human element in religious education exerts itself to the obscur-

ing of the divine, that education becomes subversive and impotent.

Hebrew education at its best (1) created a reverence for God's law, (2) produced a desirable moral and social conduct, (3) preserved the tradition of the Messiah, (4) perpetuated racial unity, solidarity and purity.

Throughout its history it emphasized (1) the authority of God in religious education, (2) the perfection of His revelation and (3) the necessity for implicit obedience in both letter and spirit.

God was the source of knowledge in the Hebrew religious education. That knowledge was the Word of God and was perfect.

The *purpose* of imparting this knowledge was to secure proper relations between God and man. In prospect Hebrew religious education saw Christ, the One through whom that glorious relationship would be consummated.

The *method* was authoritative. The teacher was a channel through whom the perfect will of God was transmitted from God to the pupil. The duty of the pupil was to learn and obey, in faith believing.

The limitations of Hebrew religious education were soon to be erased through the coming of Jesus, the Messiah and the master Teacher.

Christ, the Master Teacher



With the coming of Christ a new era was inaugurated in education both religious and secular.

The Hebrew people were awaiting the Messiah. Their deplorable political condition caused them to hope for a political deliverer, but they were to receive more—one who would break all bonds and introduce the world to a new freedom. The degenerate state of Hebrew religious education caused the people to yearn for a “teacher sent from God.” That yearning was to be satisfied in the coming of the master Teacher.

But the Hebrew people were not the only ones awaiting the word of one who had authority and who could transform a needy world. Greek wisdom of the cosmopolitan period had been modified, supplemented and extended until it was synonymous with Roman culture. It dominated the world of thought, but men were beginning to sense its lack. The solutions of the individual and social problem offered by Aristotle, Plato and by the various schools of thought found their ideals in the intellectual nature of man and were necessarily aristocratic, since possible only to the literate few. The moral nature of man was but slightly affected. It is a striking fact, however, that leaders of pagan thought directed their

attention more and more to ethics and social conduct as the time of Christ approached. The religion of the pagans was so corrupt that the best people would have nothing to do with it and the worst people were contaminated by it. That there were frequent desertions of the temples for Isis worship and Mithraism showed the heart hunger of the masses for something better.

Christ was the answer of God to a hungry and needy world. He was the Way, the Truth, the Life.

THE AIM OF CHRIST

Christ had a very clear conception of His mission and aim. This involved far more than its educational phase. He was the Messiah, the Son of the living God, and desired to be accepted as such. He was the perfect sacrifice and atonement for the sin of the world. He was the fulfillment of the law and founder of the church. We are, however, concerned primarily with the educational phase of His aim to which the other phases lend understanding and color.

All great teachers have set before them a definite educational aim. This end is the goal of all effort, and when the pupil attains it, it is his supreme good. In what, then, may this good be said to consist?

Buddha's aim was the complete suppression of self.

Plato's aim was the vision of eternal ideas.

Aristotle's aim was the exercise of man's highest faculty—his reason.

Zeno's aim was a life controlled by nature.

Epicurus' aim was the enjoyment of calm, abiding pleasure.

Dante's aim was the vision and enjoyment of God.

Goethe's aim was devotion to the well-being of humanity.

Kant made it to consist in good will.

Hegel made it to consist in conscious freedom.

The teachers of all time have had many worth-while aims. Many, influenced by the teaching of Christ, have held that the sublimest aim is preparation for complete living, or the harmonious development of all the powers of the soul.

Christ comprehended all the best, and went a step further when He made His educational aim: *Fitting man to live in perfect harmony with the will of God*. Wherever we find Him He is engaged in this sublime task. He was constantly striving to show men how to establish right relations with God, how to live in full possession of divine power. He told them how, at last, to be united with the divine personality. He anticipates every leader of thought and every great teacher by declaring that *perfection* is the end of education. Toward the conclusion of His greatest sermon, He said, "Be ye perfect as your Father in heaven is perfect."

THE EQUIPMENT OF CHRIST

Admitting His deity, we can explain the remarkable educational ministry of Christ quite easily. He was God's Son and, therefore, perfectly fitted for His task.

But there was also a human side to Jesus. We have only a few glimpses of His life in His days of preparation. Luke tells us (Luke 2:52) that He grew in wisdom and stature and in favor with God and man.

He was equipping Himself physically, intellectually and spiritually. So far as we know, He never attended a great university. He followed no comprehensive, secular curriculum. He delved into no special lines of research. He won no degrees or diplomas. He sought for no position of educational honor or preferment. He was not what

this world would call a scholar. Scholarship was not His final interest in life. Knowledge was to Him a means, not an end. His supreme desire was not to impart learning, but to teach others how to live.

He was thoroughly conversant with the Sacred Writings. When He was in the wilderness being tempted of Satan, He knew the "thus saith the Lord" for every problem that presented itself. All through His ministry He drew on this fund of Scriptural knowledge. This naturally implies long years of faithful study in the quiet and seclusion of the home at Nazareth and occasional excursions into the temple school at Jerusalem.

Christ was equipped with an understanding heart. He sympathized with every condition of human life. He had been "through the mill." From God's viewpoint and from man's viewpoint He knew humanity and He felt for humanity. No man was so low, or no man so high but that Christ had a word of guidance and help for him.

He had a vision that encompassed the world. His ability to rise above the narrow provincialism of the Hebrews and the pride and hauteur of the Romans could not have been other than God-breathed. It brought a universality into His message that was not only ahead of the day and age in which He lived, but continues to be the marvel of the modern world.

He had the power to inspire others. Think of the "unlearned and ignorant men" whom Jesus chose to be His pupils, and what forceful personalities they became under His tutelage! The people gathered in multitudes to hear Him portray the "vision splendid" and waited breathlessly on each word as He told them they could attain it through Himself.

And, finally, He was equipped with a life that was the embodiment of His teaching. He could say what no

other teacher had ever said, "I am the way, the truth, and the life." He could stand before the tribunal when accused, and say, "Which one of you convicteth me of sin?" He could hear His judges say, "I find no fault with this man" and "this man hath done nothing amiss." With Jesus it was not "Do as I say"; it was "Do as I do."

THE METHOD OF CHRIST

Christ dealt particularly with the will in His process of His education. To will to do God's will was His *summum bonum* for humanity.

Vision of the Kingdom.

Christ made the pathway of learning alluring and romantic by giving His hearers a vision of a kingdom in which His will was supreme and where perfect attainment was possible. In His first public utterance in the synagogue at Nazareth, He proclaimed:

- (1) Good tidings for the poor.
- (2) Release for the captives.
- (3) Recovering of sight to the blind.
- (4) Liberty for the bruised.
- (5) The acceptable year of the Lord.

It was a picture the world would never forget, because it was what the hearts of men had been yearning for since Eden. In His later "Sermon on the Mount," He outlined a charter of the liberties to be granted the citizens of His kingdom. It has ever since been the "vision splendid" for victorious living.

Jesus opened no school; He proposed to build a kingdom. He announced no course of study; He proposed that men learn and do the will of God. He placed no time limits for study; He required enlistment for eternity. Entrance was made possible for all—rich and poor, edu-

cated and ignorant, noble and plebeian, strong and weak. He provided that whatever their talents or abilities, the citizens of the kingdom would have equal rights, privileges and rewards, inasmuch as talent and ability are only media through which men give themselves completely in service to the divine will.

It is small wonder that multitudes followed Him, after His early pronouncements concerning His kingdom, with yearning hearts eager to do His will.

Submission to the King.

The program was Christ-centered. He was the King in His kingdom. He was the Way. He was the Truth. He was the Life. He was the Water for the thirsty. He was the Bread for the hungry. He was the Light for those in darkness. No teacher had ever proposed doing such a bold and daring thing as to make allegiance to Himself central and indispensable to His program. Only Jesus Christ could have done it, but He could do it because of (1) His sinless life, (2) His perfect teaching, (3) His comprehensive commands, (4) His wondrous works, and (5) His death, resurrection and ascension. When He gathered His disciples about Him at Cæsarea Philippi, He asked them who He was. Peter said, "Thou art the Christ, the Son of the living God." And then Christ said, "Upon this rock I will build my church, and the gates of Hades shall not prevail against it." Upon this great cornerstone the whole structure of the kingdom rests. The King is a worthy king.

As is customary with kings, King Jesus required complete submission of His subjects, yet He promised complete freedom through that act. Those who would enter His kingdom must forsake all to serve the King, yet by that act would gain all things. This was not an abridge-

ment of individual freedom and power; it was rather their enlargement.

Learning the King's Will.

Most of Christ's teaching consisted of revelations of the divine will. He spoke with authority. It was again God revealing His will to mankind, but this time not through the head of a family or even through a prophet. It was God manifest in the flesh speaking forthright to humanity. It was the King issuing His edicts. "This do and thou shalt live," was the divine fiat.

Doing the King's Will.

The final test for citizenship in the kingdom and the highest expression of love for the King was in "doing the commandments." Those who were to "enter in through the gate into the city of God and have a right to the tree of life" were the blessed commandment-doers. The closing part of Christ's "Sermon on the Mount" illustrates this appeal to the will:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man,

who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

"And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes" (Matt. 7:21-29).

This method of Christ in His appeal to the will is unique in the history of all education, both religious and secular. Confucius, Buddha and Mohammed never went so far. The Greek teachers appealed to the reason, and made their pupils the victims of their own abstractions. The Roman teachers appealed to the senses, and the sensuality of the times was sapping all virtue from the life of the nation.

Christ said, in effect, "Judge me by what my pupils do. Measure my power by the life that my disciples live. Comprehend my purposes in the kingdom I have built in your midst."

THE EFFECT ON THE WORLD

Christ's teaching, while being the fulfillment of the Hebrew law, ran decidedly counter to its practice, and ran headlong into conflict with all pagan education. His new program drew a line down through the center of things:

WORLD	KINGDOM
FLESH	SPIRIT
SATAN	CHRIST

His followers deliberately chose to forsake the world, the flesh and Satan. The implications of that choice affected world life in a manner well described by Dr. Monroe:*

* "Textbook on the History of Education" (Macmillan).

“The early church . . . turned its attention wholly to the moral education of its own membership and thus to the regeneration of society. The gladiatorial shows, which had extended their demoralizing influence throughout the empire, were put down by the church, though not without a long struggle; divorce, which had become such an evil that it was said that men changed their wives as easily as their clothes, was forbidden or at least strictly regulated; infanticide, which was universally practiced and had been largely responsible for the great shrinkage of population and had been combated, when at all, by philosophers and by government only on political grounds and hence ineffectively, was now opposed on moral grounds and rooted out of the church and finally out of society at large; in a similar manner, the exposure of children was definitely treated as murder and through the teaching of the early church and the large sums of money which it spent for the care of such children, the standard of public opinion was raised from the incomprehensibly low one of the entire classical period; the immoral public ceremonials and the lascivious practices of private worship of the pagan religions were, of course, denied all communicants of the new church and were in time driven from public tolerance. In these respects, and, above all, through the high standards of personal morality, as expressed in the Mosaic law and in the Sermon on the Mount, standards altogether unknown among the masses of population, the early church enforced a moral education that was entirely new in the history of the world as well as in the history of education. If one will compare the simplicity and purity of character of early Christian worship with the ceremonials of the pagan religions; the character of the Christian priesthood with that of the pagan cults; the morality inculcated in the one with the

habit fostered in the other; the sacrifice entailed in the one with the indulgence granted in the other; the humanitarian sentiments in the one with the cruelty and brutality, however refined, in the other; the charity and generosity of the one with the selfishness of the other; if these comparisons be made, the importance of this education will be readily understood.

“It is the unanimous testimony of historians that for the first two centuries, and for a large part of the third, the life upheld by the Christian church, with its purity yet unsullied and its ambitions yet untainted, furnished one of the most remarkable phenomena in history; and that this purity of life was largely responsible for the rapidity and thoroughness of its conquest of the Roman world.”

In another chapter we shall speak of the educational method of Jesus more in detail.

Early Christian Education



Before His ascension, Christ gathered His disciples about Him and voiced the Great Commission:

“Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: *Teaching* them to do all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world. Amen” (Matt. 28:19, 20).

The Great Commission was at once an educational challenge and program. It is most commonly interpreted as a missionary pronouncement. It is that, but it is more. The word “teach” is undoubtedly the most prominent in the passage. They were to *teach*—Christian education is the process by which Christ’s purpose was to be accomplished. They were to *go* teaching—Christian education is to be essentially missionary. They were to teach *all nations*—Christian education is to be democratic and cosmopolitan. They were to teach, *baptizing*—Christian education is to secure open submission to Christ. They were to teach men *to do all things commanded*—Christian education is to include the sum total of Christ’s commandments concerning man’s duty both to God and to man, and is to secure Christian action.

THE APOSTOLIC PERIOD

Pentecost.

According to the Scriptures, the Great Commission was first put into action at Pentecost. It was also on that day that Christ's educational method blossomed into full reality. The second chapter of Acts is a clean-cut restatement of what we have learned of that method in the previous chapter. There was (1) the *vision of the kingdom* presented in verses 16-21; (2) the necessity of *submission to the King* made clear and unmistakable in verses 22-36; (3) *learning the King's will* in verses 37-40, and (4), *doing the King's will* in verses 41-47.

Memories of those two days—Ascension Day and Pentecost—never died in the minds of the apostles. Their inspiration for their task largely grew out of those experiences.

Under the guidance of the Holy Spirit the apostles charted an unerring course for Christian education. The church continued "stedfastly in the apostles' teaching."

The Apostolic Method.

As rapidly as people obeyed the gospel they formed assemblies for purposes of instruction, worship, fellowship and evangelism.

1. In instruction, the *method of Christ* was followed implicitly.

2. The whole *program* was *Christ-centered*. He was presented as the Way, the Truth and the Life. It was His story that was told over and over again. It was emphasized in the ordinances. Its high points—His death, burial and resurrection—were the "gospel." He was the supreme example to which all were to conform their lives. His will was to be their will.

3. The *subject-matter of teaching* was the *Word of God* (2 Tim. 3:13-17). It embraced (1) the Old Testament Scriptures, (2) the writings and utterances of divinely inspired men. Christians were admonished to pass it on exactly as it had been revealed (Gal. 1:6-12). Anathemas were pronounced upon those who lightly regarded this sacred trust.

4. Soon *elders* were chosen as leaders and given certain authority and oversight in Christian education (1 Pet. 5:1-4). One of their essential qualifications was that they be "apt to teach" (1 Tim. 3:2). There were also other well-qualified members of these assemblies who were set apart definitely as *teachers* (Eph. 4:11).

5. *Baptism* and the *communion* had a deep educational significance in their system. Just as the Hebrews had utilized the impressive object lesson of the Passover to teach certain great truths in their educational system, so these ordinances proved of immeasurable value to the Christian church.

As the Hebrew caught the necessity of the blood sacrifice in the slaying of the Paschal lamb during the Passover, the Christians saw in the elements of the body of Christ the great sacrifice of Him through whom they had been redeemed. Children waited eagerly for the day when they, too, would partake of the bread and the cup and enter into that sacred, mystical relationship with the body of Christ.

In baptism the Christian community was reminded again of the death, burial and resurrection of the Lord in a great object lesson. Here, too, they saw their own death to the world, the flesh and the devil; the burial of "the old man," and resurrection as "new creatures" to "walk in newness of life." Paul beautifully portrays the educational significance of the ordinance in Romans 6.

6. In the *weekly meetings* of the assembly, instruction occupied a very large place. The old idea of worship with its elements of fear and restitution and its deady ritualism was forsaken, and the Christian assemblies became centers for inspiration, instruction and mutual encouragement.

7. The *home* was not overlooked as an important medium for Christian education. Parents were enjoined to bring up their children in the nurture and admonition of the Lord. Paul congratulated Timothy (2 Tim. 1:5) on the careful instruction he had received at the hands of his grandmother, Lois, and his mother, Eunice.

8. The apostles insisted upon a clear-cut *break with the world* with its lecherous thinking and living. It was a time in which, as Tacitus puts it, "virtue was the sentence of death." The historian, Lecky, said, "In no period had brute force more completely triumphed, in none was the thirst for material advantage more intense, in very few was vice more ostentatiously glorified." Christians stood out in bold contrast to all this, producing the life and confirming the superiority of the Christian system.

9. *Perfection* was the goal of Christian education—the restoration of the paradise relationship which had existed between God and man in the beginning. The whole of Christian life and experience was a schooling—a process by which the pupil grew in grace and knowledge as he reached out toward the ineffable end. Paul expresses the idea in many exalted passages, but probably none more inspiring than Phil. 3:12-14: "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the

things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.”

THE ANTE-NICENE PERIOD

With the growth and development of the church in a changing world it was quite natural that educational methods changed.

There were two classes of people who needed instruction: (1) Those who had taken the preliminary steps into the kingdom and needed to grow in knowledge, and (2) those who desired to come into the society of believers. Both the educational approach and the content of instruction needed to be different in each case. Very early in the period following the passing of the apostles these two groups became sharply distinguished in the Christian communities.

Catechumens.

The latter group came to be known as the catechumens. They were made up of children of believers, Jewish converts and adult converts of the heathen population. While having expressed a desire to become a part of the Christian community, they were not considered intellectually or morally fit to do so. Only after these candidates had undergone a rigid course of instruction and been morally disciplined were they allowed to be baptized and received into full fellowship. The tendency of this practice was to postpone baptism for longer and longer periods until eventually the custom gave rise to grave evils.

Out of catechumenal classes grew catechumenal schools with a curriculum which went beyond mere matters of moral and intellectual fitness. Here music was developed as a means of instruction. The psalmody of the Eastern Church soon came to occupy a conspicuous importance in

this particular, somewhat comparable to the position of music in Greek education.

Catechetical Schools.

It was out of this latter development that the catechetical schools grew. They received their name from the use of the question-and-answer method of imparting the subject matter. In due time the character and purpose of these higher schools changed considerably. They became centers for the training of leaders and ministers. Alexandria is a good example of what took place in many other important Christian communities. In A. D. 179, Pantænus, a converted Stoic philosopher, became head of the school for catechumens there. The conflict between Christian thinkers and leaders of Greek thought was becoming exceedingly bitter. It seemed necessary to meet culture with culture, logic with logic. Pantænus devoted himself to the equipping of men in all the best that Greek culture had to offer that they might be intellectually able to cope with the enemy. He introduced into the curriculum of the school at Alexandria literature, philosophy, science, rhetoric as the handmaidens of religion. He was succeeded by Clement and Origen, from whom came the first formulation of Christian theology. By the opening of the third century the little catechumenal school at Alexandria had developed into a full-fledged seminary for the training of Christian leaders. Elsewhere, especially in the East, this same development was taking place with the result that less and less interest was taken in the instruction of the whole Christian community, and a special priestly class began to form. It was not to be long before this tendency was to lead to an intellectual aristocracy in the church and a pall of ignorance among the masses.

Cathedral Schools.

While these things were happening in Christian education, personal ambition and desire for power on the part of some had begun to express itself in an episcopal hierarchy. Powerful bishops, usurping authority which was not in harmony with the spirit of Christ, came to wield wide influence over local churches. They appointed spiritual advisers in them and prescribed rules and regulations covering the slightest details of administration.

The church over which the bishop presided came to be known as the cathedral, or "bishop's seat." Origen, who had left Alexandria in A. D. 231, became bishop of Cæsarea in Asia and set up a catechetical school which soon rivaled all others in the high cultural standards it maintained. No man could be appointed to church leadership without having satisfactorily completed the required curriculum. Other bishops in the East copied Origen's plan. In the opening year of the third century, Calixtus, bishop of Rome, established a similar institution, which developed rapidly into a flourishing school patronized by emperors and possessing a large library. The life of the priests gathered here was subjected to regular rules or canons.

These cathedral schools, as they were now called, came to dominate all education. Out from them came the educational programs required of the local churches. The teachings of the instructors came to change and color the very body of apostolic doctrine itself. The conflicting theological opinions of these men were to rock Christendom to its foundations and destroy the unity of its fellowship.

Hellenistic Influences.

Greek culture dominated the Roman world when Christ came. In the period under consideration, it continued to

hold a tremendous grip wherever Christianity had not come. The two systems were fundamentally different. The Greeks were searching for truth. The Christians had received the truth in Christ. The Greeks had a culture of the intellect; the Christians a culture of the soul—the whole of life. They first came into conflict when Paul delivered his sermon on Mars' Hill, in the classic city of Athens. The story is vividly told by Luke in the seventeenth chapter of Acts. The great apostle told them that he was there to inform them about the great Unknown whom they sought, and secure their submission to His will. In a burst of eloquence he said, "The times of your ignorance God has overlooked, but now he commands all men everywhere to repent." The learned Greeks weighed his arguments and found them unconvincing. They resented his accusation of ignorance. They smiled at his enthusiasm.

When Pantænus and his colleagues determined to meet the Greek culture on its own battleground, he undoubtedly acted in good faith. But he little realized that he was opening the gates to a subtle influence which would undermine much that was unique in the Christian system. Origen went further and admitted that the Greek culture was necessary to the equipment of Christian leadership. His school at Cæsarea was little more than a Greek school, although he attempted to teach the Greek culture from a Christian point of view.

Not all the ante-Nicene leaders, however, were unaware of the danger impending. The great Tertullian (A. D. 150-230), in his "Prescription Against Heresies," branded the wisdom of the Greeks as foolish and dangerous. Said he:

"These are 'the doctrines' of man and 'of demons' produced for the itching ears of the spirit of this world's

wisdom; this the Lord called 'foolishness,' and chose even the foolish things of this world to confound even philosophy itself. For philosophy is the material of the world's wisdom and rash interpreter of the nature and dispensation of God. Indeed, heresies themselves are instigated by philosophy. From this source came the æons and I know not what infinite forms, and the trinity of man in the system of Valentinus, who was of Plato's school [etc.] . . . The same subject-matter is discussed over and over again by the heretics and the philosophers; the same arguments are involved. Whence comes evil? Why is it permitted? What is the origin of man and in what way does he come? Unhappy Aristotle, who invented for these men dialectic, the art of building up and pulling down; an art so evasive in its propositions, so far-fetched in its conjectures, so harsh in its arguments, so productive of contentions—embarrassing even to itself—retracting everything and really treating of nothing! Whence spring those 'fables and endless genealogies' and 'unprofitable questions' and 'words which spread like a cancer'? From all these, when the apostle would restrain us, he expressly names *philosophy* as that which he would have us be on our guard against. . . . What, indeed, has Athens to do with Jerusalem? What concord is there between the academy and the church? What between heretics and Christians? . . . Away with all attempts to produce a mottled Christianity of Stoic, Platonic and dialectic composition!"

A proper understanding of the conflict between Greek culture and Christianity is necessary if the student of Christian education is to understand and evaluate properly the present tendencies in that field. The next chapter is entirely devoted to this important subject.

Medieval Christian Education



The first Council at Nicæa (A. D. 325) marked a very definite trend away from original, simple, vital Christianity. Hellenistic influences had made such inroads upon the apostolic doctrine that confusion reigned, even in the thinking of the hierarchy itself. Some clear-cut, definite statement of belief was necessary to clarify the atmosphere and unify the forces of Christendom.

Had Nicæa pointed the way back to the holy Scriptures and the apostolic practice much might have been accomplished, but so strong was the influence of Greek philosophy and dialectic that the council became only a steppingstone for the further progress of Hellenism.

The simple creed of Peter, revealed to him by the Father in heaven, "Thou art the Christ, the Son of the living God" (Matt. 16:16, 17), underwent a complete metamorphosis at Nicæa and emerged in the following terms:

"We believe in one God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ (the Son of God begotten of the Father, Only-begotten, that is of the substance of the Father; God of God; Light of Light; very God of very God; begotten not made; of the same substance with the Father; by whom

all things were made, both things in heaven and things in earth; who for us men and our salvation descended and became flesh, was made man, suffered, and rose again the third day; he ascended into heaven; he cometh to judge the quick and the dead), and in the Holy Ghost. But those that say there was a time when he was not; or that he was not before he was begotten; or that he was made from that which had no being; or who affirm the Son of God to be of any other substance or essence, or created, or variable, or mutable, such persons doth the Catholic and Apostolic Church anathematize."

From the simplest couching and phrasing of Jesus and the inspired writers, Christian doctrine was now defined in the hair-splitting exactness of the scholastic. Christianity was having the life crushed out of it, and was slowly, but surely, becoming a thing apart from life—an abstract intellectual system of thought.

It is well that the student of Christian education should know something of this powerful Greek intellectualism which, though seemingly defeated, was able to change the whole course of institutional Christianity.

GREEK INTELLECTUALISM

Greek culture represents the flower of paganism. Its philosophy began with Thales, who had the courage to break with blind custom and start out on the magnificent adventure of discovering the ultimate good for humanity.

Marrett says, "To break with custom by the sheer force of reflection, and so to make rational progress possible, was the intellectual feat of one people, the ancient Greeks; and it is highly doubtful if, without their leadership, a progressive civilization would have existed today."

Thales' problem, in the attainment of the ultimate reality, was to close the gap between the subject and the

object—mind and matter. He sought to do this by finding the ultimate substance, or first principle, of things. He failed because he allowed the external world to occupy his whole thought.

Protagoras turned the thinking of his time away from the external world toward man himself. He made the individual the measure of all things. This meant that man possessed his own truth. He failed because it soon became apparent that there was no such thing as truth, but only individual notions.

Then came *Anaxagoras*. At first blush his philosophy seems to hold that the dualism between mind and matter would be solved by making the *nous*, or mind, the ultimate source of all things. But a deeper consideration shows that *Anaxagoras* held that the *nous* was a finer kind of matter; that is, ether; so if there is any ultimate reality here it is purely material.

Socrates established a continuity by returning to a thorough criticism of *Protagoras*' subjectivity, in which the latter made the individual mind the final judge of truth. *Socrates* revolted at the idea that knowledge consists in sensations, and broke with popular Sophism, which exalted outward manifestations of power and excellence, the beautiful in form and pleasure gained from a life of activity. Although he accepted the basal *Protagorean* principle, "Man is the measure of all things," as a starting point, *Socrates* went farther through introspection and inward concentration and arrived at the idea that "Knowledge is virtue."

Plato, the brilliant pupil of *Socrates*, went a step farther and said that mental concept is the ultimate reality. Things, the material expressions of concept, he held to be only appearances.

Aristotle, "the mind of Plato's school," saw that a mental concept is in reality a perfect abstraction and only becomes real when expressed in the material object. This did not solve the problem which had perplexed all the Greek intellectuals, for how can an abstraction—that which is unreal—become real by expressing itself in a material object? In other words, how can nothing become something? So the great mind of Aristotle failed in the great adventure to discover the highest good. Schwegler says, "Grecian intellect at this time of its fairest blooms was characterized by the sacrifice of the subject to the object; that is, the sacrifice of the human subject to nature, the state, etc.

Plotinus, the last of the intellectual giants, took up the problem where Plato left off. Discovering that the gap between the subject and the object could not be closed by the logical intellect, he left philosophy and turned to ecstasy for his solution. In swoons, dreams and bodily mortification he tried to apprehend the ultimate reality. Plotinus claimed that he experienced these six times in his life, but his disciples were unable to comprehend his technique. With the conclusion of Plotinus' labors, ancient Greek philosophy came to an end with its futility apparent to the whole world.

Furthermore, it had failed because it failed properly to relate its intellectual discoveries to moral conduct. It dealt primarily with abstract thought quite remote from the interests of society at large.

Says Schwegler, "The attempt of Plotinus and New Platonism was in vain, and the old philosophy, totally exhausted, came to an end. Dualism is the rock on which it split. This problem thus left without solution, Christianity took up. It assumed for its principle the idea which the ancient thinking had not known how to carry out,

affirming that the separation of God and man might be overcome."

GREEK INTELLECTUALISM AND CHRISTIANITY

Over against intellectual speculation Christianity put a fact. Christianity not only boldly proclaimed that the subject and the object, the mind and matter, could be united into one, but held that it had actually taken place in the incarnation—God become man. Jesus Christ, the Son of God, in the flesh was the great overpowering FACT. The first chapter of the Gospel of John states that fact so clearly and intelligently that no one can miss its implications.

Collier says,* "John's phrase, the *Logos*, was not merely a word, but the concrete personal expression of reason and meaning, value and purpose; that is, a person. In nature we have a revelation that is objective, but impersonal. In the inspiration of the Old Testament prophets, or any other human medium of inspiration, we have a revelation which is personal, but subjective. In Jesus Christ alone, in His life, expressed in words and deeds, do we have a revelation which is both objective and personal. The incarnation is thus a vital bridging of the chasm between the subject and the object, between the human and the divine. The incarnation is God revealing Himself in act. And action is the final test of all concrete knowing, as coherence, or consistency, is the test of formal knowledge. Philosophy proves nothing; it tells us what must be logically, not what is actually. Experience alone can do this. This is equally true of the physical science. The method of

* Frank W. Collier: "The Incarnation in Preaching and Teaching" (Standard).

physical science includes the observation of physical facts in experience; the description of these facts; the formulation of their activities into laws, and, finally, their verification or workableness in action. Thus all theories can be considered actual laws only after they have stood the test of action. The incarnation alone, then, applies the scientific test to religion. And it alone . . . meets the fundamental demand of religion. The incarnation is not only the distinguishing tenet of Christianity, but the source of all its power."

It will be seen from the foregoing that the Greek and Christian systems are fundamentally and essentially different. The task of adequately presenting this fact is worthy of an entire volume. In the very nature of this work only a mere statement of differences is possible. The following parallelism may serve our purposes:

GREEK

CHRISTIAN

Man-centered.
Mind is the norm.
Considers truth only relative.

Objective, impersonal.
A material process.
Would secure freedom through
absence of all restraint.
Seeks the unknown.
Develops the mind and body.

Aristocratic and provincial.
Abstract—intellectual attainment
an end in itself.
Its goal: The discovery of ultimate
reality.

God-centered.
God's will is the norm.
Believes ultimate truth has been
revealed in Christ.
Subjective, personal.
A spiritual process.
Would secure freedom through
conformity to God's will.
Declares the known.
Develops the whole man—spirit,
mind and body.
Democratic and cosmopolitan.
Moral—knowledge of God's will
a means to an end.
Its goal: The attainment of
perfection.

In the very moment that Christian education began to express its message in terms of Greek philosophy and

discard its method for that of Greek dialectic, it courted the disintegration and decay which produced the Dark Ages. It no longer declared the facts of the gospel, but substituted therefor mere human intellectual speculations.

THE TRIUMPH OF GREEK INTELLECTUALISM

The Eastern church, which was nearest the seat of Greek learning in the fourth century, was the first to succumb in the losing battle. Justin Martyr, Clement, Origen and others of her outstanding leaders had themselves been Greek philosophers. Justin Martyr continued throughout his life to wear his philosopher's garb and to retain his belief in Platonism. He went so far as to claim that Plato, Socrates and Heraclitus were Christians before Christ. Clement held that the Gospels were perfected Platonism, and, with early Christian philosophers in general, that "Plato was Moses Atticized." Another one of his doctrines was that God had made three covenants with man—the law, philosophy and the gospel. Monroe says, "Most of Clement's teachings and writings were directed toward the reconciliation of faith and reason, of Christian revelation and pagan philosophy. To such a degree did he find this true that to him Christianity became, for the most part, a philosophy. Origen held that the use of Greek philosophy contributed to the proper understanding of the Scriptures and once wrote, 'We are permitted when we go out of Egypt to carry with us the riches of the Egyptians wherewith to adorn the tabernacle'."

The Western church did not fall so quickly a prey to the insidious infusion of the Greek intellectualism. Tertullian, Jerome and Augustine opposed it vigorously, holding that Hellenism was synonymous with hostility to the church. Tertullian has already been quoted. Jerome, the translator of the version of the Bible for centuries

accepted by the church, clearly defined the issue. In A. D. 374, he had his famous vision which had so great an influence upon succeeding generations, by which it was repeated over and over again. Dreaming that he was dead and dragged before the judgment seat, he was asked the question, "Who art thou?" Upon answering "A Christian," he heard the terrible judgment, "It is false. Thou art no Christian; thou art a Ciceronian; where the treasure is, there is the heart also." Augustine, in his later years, discountenanced the use of the classical learning, and is supposed to have been personally responsible for the prohibition of philosophical and literary study made by the Council of Carthage (A. D. 398). However, the influence of such great souls was unable to withstand the growing power of Hellenism. In the development of Monasticism, Mysticism and Scholasticism the vitality of pure Christianity was almost wholly lost.

Monasticism.

The term "monasticism" in its original significance could be applied to the hermit alone. The primary idea of the system is asceticism. This idea was prominent in Greek education. Certain philosophical sects withdrew themselves from society and sought to rise to spiritual excellence and insight through the mortification of the physical body—fasting, penance, flagellation, prolonged and enervating physical exercise—or through complete eradication of natural desires and temporal interests.

Driven by the exigencies of the times, many sincere Christians formed themselves in such monastic communities. They united in themselves the Stoic virtues of contempt of pain and of death and the indifference to the vicissitudes of fortune, the Pythagorean customs of silence and of submission of the physical nature and the Cynic

neglect of the obligations and forms of society. The root idea of monasticism was the belief held also by Gnosticism—that God no longer ruled in the world of matter; or, more especially, in the corrupt social life around the early Christians; and that, consequently, the true Christian life was to be obtained only by a renunciation of this world—an isolation from the affairs of everyday life. Although finding much in common with the letter of Christian teaching, the system was completely foreign to Christianity in its spirit.

The method of monasticism may be briefly stated as: *The discipline of the physical for the sake of the spiritual.* To aid in this process, monasticism developed three sets of rules—chastity, poverty and obedience. At first, these rules were very simple, but through the experience of the years they became as complex as the rules and rituals of the ancient Hebrew rabbis. Motivated by the highest desires, these rules became subversive of the very object which was to be achieved. The idea of celibacy was substituted for chastity; the family and all human relationships and affections were condemned. Poverty meant the rejection of all material interests. Upon entering the monastic life one was forced to give up all his property and all claims upon the rights of inheritance. Except on consent of his superior, he could not receive anything as his own—not even a letter. In the rules of obedience, the monk gave up all right of personal choice or disposal of his own time or determination of his own interests; his will was completely subjected to the will of the superior in charge of the monastery.

Curricula in the monasteries included the works of Aristotle, Plato, commentaries on Aristotle by Porphyry and Boethius, Cicero's dialectical treatises, Seneca, Lucretius, Augustine, the ante-Nicene Fathers and the Bible.

The teaching of the Scriptures was reduced to the minimum.

Although the monastic system contributed nothing of itself to pure Christianity, it rendered an unwitting service in the preservation of the most ancient documents of Sacred Writ. For this service, Christianity must be everlastingly grateful.

Mysticism.

Out of monasticism grew a new type of education known as mysticism. The very term comes from the mysteries of the Greek religion, from which the idea of shutting in things not to be revealed was carried over to the idea of shutting out all things of the sense in order that revelation might be given. It was closely akin to the ecstasies of Plotinus and the neo-Platonic philosophy of the later Alexandrian schools. It was a technique in which the individual rose to the infinite through a series of related phenomenal existences, and the finding in this same phenomenal world of a symbol or type of the spiritual. In their Greek adventure the monks had climbed from Thales to Plotinus.

The method of mysticism may be briefly stated as: *The discipline of the mental for the sake of the spiritual.* This discipline was to be secured by three steps: (1) The purification of the outer life; (2) the illumination of the inner life and (3) the contemplation of the upper life.

In mysticism, Christian education withdrew itself completely from contact with the world. The system had become definitely intellectual and aristocratic. Its purpose, content and method could not even be comprehended by many of those who had withdrawn themselves to monastic seclusion. The mystics were the inner circle within the inner circle.

Scholasticism.

But not content with the discipline of the mental for the sake of the spiritual, these scholars went still further and developed another system of intellectual discipline known as "scholasticism."

Scholasticism can not be characterized by any common group of principles or beliefs, but is rather intellectual activity itself. In practice, if not in theory, the method of scholasticism may be said to be: *The discipline of the mental for the sake of the mental.* The monasteries of the scholastics became little more than intellectual gymnasiums. Greek ideals were supreme. In the classroom, a theory would be propounded in the form of a question and then examined under the headings of formal, final, material and efficient causes; its literal, allegorical, mystical and moral meaning. Among some of the questions proposed were: "Is God substance?" "Is God the author of evil?" "Can God be resisted?" "How many angels can stand on the point of a needle?" "Can God make two hills without an intervening valley?" "What happens when a mouse eats the consecrated host?" For months the learned Aquinas and Duns Scotus debated the question, "Why is good?" Duns Scotus holding to the view that good is good because God ordained it, while Aquinas countered with the theory that God ordained good because it was good.

By the sixteenth and seventeenth centuries, the system had so degenerated that it was the laughingstock of even the church itself. Hobbes, examining the works of the schoolmen, exclaimed, "Those who wrote these volumes were mad!" Bacon declared, "Knowing little history, either of nature or time, the schoolmen, out of no great quantity of matter, but with infinite agitation of wit, spun out

unto us the laborious webs of learning which are existent in their books." And then he made this wise observation: "For the wit and mind of man, if it work upon matter, which is the contemplation of the creatures of God, worketh according to the stuff and is limited thereby. But if it work upon itself, as the spider worketh his web, then it is endless and bringeth forth indeed cobwebs of learning admirable for the fineness of thread and work but of no substance or profit." Hallam said, "The works of the schoolmen consisted of worthless abstractions; of axioms assumed at haphazard; of distinctions disputed of the smallest foundation and with the horrors of a barbarous terminology."

Thus is written the last chapter in the ignominious defeat of medieval Christianity within the walls of its own schools.

Some of the more ambitious schoolmen were so immersed in Greek intellectualism that they affected a great contempt for the Bible on account of its style, and made attempts to rewrite it in the style of Vergil and of Horace. They substituted for the term "Holy Spirit"—"The breath of the heavenly zephyr"; for the expression, "Forgiveness of sins"—"To bend the manes and the sovereign gods"; and for "Christ, the Son of God"—"Minerva, sprung from the head of Jupiter." Finding one day the worthy Sadolet engaged in translating the Epistle to the Romans, his superior said to him, "Leave these childish matters, such fooleries do not become a sensible man."

THE DARK AGES

With education denied to the masses, ignorance and vice began to flourish unrestrained. Although nominal Christians, the people had little or no conception of what

their faith involved. They no longer looked to God for eternal life. To obtain it they had recourse to all the means that superstitious, fearful and alarmed imagination could devise. Heaven was filled with saints and mediators whose duty it was to solicit mercy. The church prescribed certain pious works, sacrifices, observances and ceremonies by which the aid of these heavenly worthies was obtained. Myconius, a monk of this period, tells us:

“The suffering and merits of Christ were looked upon as an idle tale, or as the fictions of Homer. There was no thought of the faith by which we become partakers of the Saviour’s righteousness and of the heritage of eternal life. Christ was looked upon as a severe judge, prepared to condemn all who should not have recourse to the intercession of the saints, or to the papal indulgences. Other intercessors appeared in his place: first the Virgin Mary, like the Diana of paganism, and then the saints, whose numbers were continually augmented by the popes. These mediators granted their intercession only to such applicants as had deserved well of the orders founded by them. For this it was necessary to do, not what God had commanded in His Word, but to perform a number of works invented by monks and priests, and which brought money to the treasury. These works were Ave Marias, the prayers of Saint Ursula, and of Saint Bridget: they must chant and cry night and day. There were as many resorts for pilgrims as there were mountains, forests and valleys. But these penances might be compensated for with money. The people therefore brought to the convents, and to the priests, money and everything that had any value—fowls, ducks, geese, eggs, wax, straw, butter and cheese. Then the hymns resounded, the bells rang, incense filled the sanctuary, sacrifices were offered up, the larders overflowed, the glasses went round, and masses terminated and

concealed these pious orgies. The bishops no longer preached, but they consecrated priests, bells, monks, churches, chapels, images, books and cemeteries; and all this brought in a large revenue. Bones, arms and feet were preserved in gold and silver boxes; they were given out during mass for the faithful to kiss, and this, too, was a source of great profit."

The "revels of Easter" held a distinguished place in the records of the church. As the festival of the resurrection of Christ ought to be celebrated with joy, the preachers included in their sermons everything that might raise a laugh among their hearers. One imitated the note of a cuckoo; another hissed like a goose. One dragged to the altar a layman robed in a monk's frock; a second related the most indecent stories, and a third recounted the tricks of St. Peter, and, among others, how in a tavern he had cheated his host by not paying his reckoning.

The very popes and bishops lived such lewd and disgraceful lives that the people remarked at the scandal of it.

But the crowning disgrace of the church came in the sale of indulgences—permits issued under church authority by which Christians were given the right to commit sin. John Tetzel, a German indulgence-peddler, is reputed to have made the following address in each community he visited:

"Indulgences," said he, "are the most precious and the most noble of God's gifts. Come, and I will give you letters, all properly sealed, by which even the sins that you intend to commit may be pardoned. I would not change my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences than the apostle by his sermons. There is no sin so great that an indulgence can not remit; and even if any one—which is doubtless impossible—had offered violence to the blessed

Virgin Mary, mother of God, let him pay—only let him pay well, and all will be forgiven him. Reflect then, that for every mortal sin you must, after contrition and confession, do penance for seven years, either in this life or in purgatory: now, how many mortal sins are there not committed in a day, how many in a week, how many in a month, how many in a year, how many in a whole life! Alas, these sins are almost infinite, and they entail an infinite penalty in the fires of purgatory. And now, by means of these letters of indulgence, you can once in your life, in every case except four, which are reserved for the apostolic see, and afterwards in the article of death, obtain a plenary remission of all your penalties and all your sins.”

There were many contributory causes of that dread era in the history of the church known as the Dark Ages, but Greek intellectualism was not the least of them. The wheel of time had but rolled on a thousand years or so, and the same faulty principles which had wrecked Greece and Rome had effectually dimmed the light of Christianity.

However, true Christianity was not dead. Discerning men, delving into sacred Scriptures, had caught the true vision of the kingdom and were bravely setting about to restore the church. Christian education was largely to be the means by which it was to be accomplished.

The Renaissance of Christian Education



A remarkable revival of pure Christian education was synonymous with the dawning of the Reformation. Individuals who had not "bowed the knee to Baal" turned to the Scriptures for solace and for a way out of the terrible morass of sin and ignorance into which the world had been plunged. Quite naturally, they began to "teach others also." Soon, by the divinely appointed method of Christian education, bands of true Christians sprung up through southern Europe—the Waldenses, the Albigenses, the Lollards or Wycliffites, the Bohemian Brethren or Hussites and the Brethren of the Common Life.

The history of this period naturally revolves about certain outstanding characters, each of whom made a definite contribution to the renaissance of Christian education.

PIERRE WALDO (1170?)

In the city of Lyons, a rich merchant by the name of Pierre Vaud or Waldo, through some means came upon various portions of the Holy Scriptures. He soon realized by careful study that the ecclesiastical establishment of his day was far from the church of Christ in doctrine, ordinances and conduct. He determined to devote his life to a restoration of the primitive Christian

society. He sold all his goods and gave them to the poor. He gathered teachers about him, both men and women, who went out by twos from house to house instructing whole families in the teachings of the Word of God. The Waldenses, as his followers came to be called, formed no separate church, but an *ecclesiola in ecclesia* (a churchette within a church)—a pious lay community of Bible readers. An accurate picture of their educational program is given us by Reinerius, who was sent by the pope to investigate this “new heresy”:

“He who has been a disciple [in their fold] for seven days looks out some one whom he may teach in his turn; so that there is a continual increase [of them]. If any would excuse himself [from learning] they say to him, ‘Only learn one word every day, and at the end of the year you will have three hundred [words]; and so [you will] make progress.’ . . . I have heard one of these poor peasants repeat the whole Book of Job by heart, without missing a single word; and there are others that have the whole of the New Testament by heart, and much of the Old . . . nor will they listen to anything else, saying that all sermons which are not proven by Scripture are not worthy of belief.”

Rome, fearing this rapid growth of Bible knowledge, ordered the Waldenses (or Vaudois) to desist under pain of excommunication. When this failed they massacred hundreds of them, and the remnant fled to the Piedmontese Alps, where their descendants may be found to this day. Thus were the seeds of enlightenment sown in the early days of the twelfth century.

Important factors in the rising tide of enlightenment which followed were John Huss of Bohemia, Anselm of Canterbury, Christopher of Utenheim, Conecte of Flanders, Savonarola of Florence, Lallier of the Sorbonne,

Wessel of Erfurth, Reuchlin of Wurtemberg and Erasmus of Rotterdam. The biography of each is a thrilling story, but space forbids the consideration of but one of this galaxy of reformers—Erasmus.

DESIDERIUS ERASMUS (1466-1536)

Few ages have produced men of more distinction and influence in learning than Desiderius Erasmus. At an early age he entered the monastery at Rotterdam, but his independent nature soon revolted from its oppressive vows and he became a free lance. Sensing the popular taste, he produced many popular literary works, among them his celebrated "Praise of Folly." In this book, in sarcastic vein, he mercilessly immolated the schoolmen and ignorant priests of the time. He poked fun at the Romish saints and pointed the finger of scorn at the pope himself. Then Erasmus took a longer step—he called the religious world to forsake human theology and return to the New Testament Scriptures as their only rule of faith and practice. With righteous inspiration he wrote, "The most exalted aim in the revival of learning will be to obtain a knowledge of the pure and simple Christianity of the Bible," and again, "I am firmly resolved to die in the study of the Scriptures; in them are all my joy and all my peace." In 1516, he issued his critical edition of the Greek text of the New Testament, which was to be the foundation of the scholarship of the Reformation. In later years, Erasmus cravenly turned his back on those who espoused his principles in the field of religion, but with his restoration of the New Testament he had restored what it taught. That living and powerful Word, released from the bondage of the monasteries, leaped across Europe to arouse a lethargic church. By

his conversations and his writings, Erasmus prepared the way for a new day in Christian education.

MARTIN LUTHER (1483-1546)

In the monastery at Erfurth, in Germany, a young monk one day chanced upon a chained Bible. To it he returned day after day until he acquired from its writings a new conception of the will of God. From Reuchlin's Hebrew lexicon and the wise instruction in both Hebrew and Greek of Friar Lange, this man—Martin Luther—acquired such proficiency in the Book that he was made a Doctor of Divinity by the University of Wittenberg. Slowly but surely he came to the conviction that Hellenistic influences had been the primary cause for the downfall of the church. We find him writing to Lange, "Aristotle, Porphyry and the sententiary divines [the Scholastics] are useless studies in our day. I desire nothing more earnestly than to unveil to the world that comedian who has been deceiving the church by assuming a Greek mask, and to show his deformity to all." And again, "The writings of the apostles and prophets are surer and more sublime than all the sophisms and all the divinity of the schools." When the day came that he broke completely with the existing order and issued his ninety-five propositions he struck boldly at Hellenism. Said he: "There is no form of reasoning [of syllogism] that holds with the things of God. . . . In a word, Aristotle is to divinity what darkness is to light."

One of Luther's first moves to rebuild the true church was the issuance of what we know as his Longer Catechism. Bibles, or even portions of the Scriptures, were not available to the common people at this time. If they had been, few had the learning to read them. The best Luther

could do was to give his teachers a simple method of Bible instruction to meet immediate needs. His work was not arranged in form of question and answer, but it was none the less a catechism in name and in fact. Its style was similar to that of the lesson guides of the catechumens of the early church. When he simplified the work in his *Smaller Catechism*, he instructed his teachers not only to see to it that their scholars knew the catechism answers, but know what was meant by them; to quote his preface—"take these forms before them, and explain them word by word." Luther held that every child under instruction should know the truths of the entire gospel and the facts of the whole life and work of our Lord by the time he was nine or ten years of age. Again he said, "Not only must they learn the Word [of God] by heart . . . but they must be asked verse by verse, and must answer what each [verse] means and how they understand it."

Calvin, Zwingli, Beza, Knox, Cranmer, Ridley and Ussher took a similar view of the educational task of the church.

Luther's sincere attempt to place Bible knowledge within the reach of all set in motion a movement which the Roman Catholic Church could not destroy. It was destined to sweep Europe and spread throughout the world, laying the foundations for democracy in government, freedom in religion, fair and honorable dealing in business, the growth of science and invention and universal public education. Luther became the founder of the compulsory public-school system and, with Melancthon, of the state-supported university system. As ignorance had become the cornerstone of Roman Catholicism, knowledge was to become the foundation of Protestantism.

IGNATIUS LOYOLA (1495-1556)

To counteract the rapidly spreading influence of the Reformation, a devout Roman Catholic of Spain, by the name of Ignatius Loyola, founded the Society of Jesus. Among Protestants the order is chiefly known for the heinous crimes committed through its instrument—the Spanish Inquisition. The original aims of its founder, however, are best expressed by the Society's motto, *Ad Majorem Dei Gloriam* (For the greater glory of God). Its chief strength lay in its educational work. Loyola, with Lainez, Aquaviva, Xavier and others, conceived the plan of reaching out after the children and rearing them into a new generation of lovers and defenders of Rome.

Since the Society of Jesus was able effectually to curb the growth of Protestantism in southern Europe and its dependencies, change the attitude of the Roman Church toward education and perpetuate its program through the centuries even until now, it may be well to examine its organization and method somewhat minutely.

At the head of the order stands the general, who has unlimited powers. The world is divided into provinces, each presided over by a provincial responsible directly to the general. On the educational side is a rector for each province responsible to the provincial but appointed by the general. Under the rector are the prefects of studies and the educational supervisors appointed, in turn, by the provincials. The teachers are directly supervised by both the rector and the prefect. This close supervision amounted almost to repression on the one hand and espionage on the other, assuring perfect discipline and orthodoxy. The pupils of the schools were divided into groups under monitors and into pairs so that each acted as a check upon the other.

According to Monroe: "In the *studia superiora*, or the higher schools, the full range of university studies, including the sciences, philosophy and the professional subjects of law and medicine, were to be found. The *studia inferiora*, or lower schools, were organized into six classes—four devoted to the study of grammar, the fifth to 'humanities,' the sixth to rhetoric. In the fifth class the chief emphasis was on the content, and histories were chiefly used.

"While the Jesuit teachers wrote many textbooks and texts even yet used to a considerable extent, the characteristic method for all classes was the oral one. Herein lay one other explanation of their success, for it put the teacher and taught in such close personal contact that it gave to their schools a molding power beyond most others. Next to this personal interest and oral method was the principle of thoroughness underlying all their work. Each day's work for the lower classes was practically one recitation—but three or four lines were given for the day's work for these lower classes. Then frequent reviews were given. Each day began with a review of the previous one; each week closed with a review; each year with a review of the year's work; and, finally, the student destined for the order reviewed the entire course by teaching it.

"Each class was divided into groups presided over by decurions, to whom the boys recited under the general supervision of the master. Another division was into groups of two, the rivals, by which means each boy was to become a corrective and an incentive to his companion, and was to keep watch over his studies as well as over his conduct. A larger division of the classes was into groups for discussion concerning points of the lesson—grammatical, rhetorical, historical, etc. These discussions were

called concertations. The brighter boys were organized into academies, where the concertation became fully developed dialectic discussions."

It was by this means that the Jesuits in a single generation, according to Cretineau Joly, became "masters of the present by the men whom they trained, and disposed of the future by the children who were yet in their hands, realizing a dream which no one till the times of Ignatius had dared to conceive."

The Roman Catholic Church learned a never-to-be-forgotten lesson. The Council of Trent agreed that catechetical instruction of children was the strength of Protestantism and issued a new catechism, specifically charging all pastors with the duty of instructing the young in the primary elements of the Christian faith. In consequence, came such men as Barromeo, of Milan, who in his lifetime founded 743 classes in the catechism; and Bellarmine, of Capua, who compelled every child in his archdiocese to receive instruction. Today, the Roman Church proudly says, "Give me the children until they are seven years old, and any one can take them afterwards."

COUNT ZINZENDORF (1700-1760)

With the remarkable revivals of religion in the eighteenth century under Zinzendorf, the Wesleys, Whitfield and Edwards came the necessity of conserving results.

Nicolaus Ludwig Graf von Zinzendorf, in 1727, while meditating upon Christ's parable of the grain of mustard seed, determined to organize small classes of not more than ten each for the purposes of instruction, testimony and fellowship. The groups consisted of the children and the unlearned, and met twice each week under a competent instructor. Zinzendorf believed this to be a heaven-born

method of disseminating Bible knowledge and building the kingdom of God. Under the name "The Order of the Grain of Mustard Seed" these classes spread throughout Europe and became the forerunner of the modern Sunday school.

One of Zinzendorf's helpers, Peter Boehler, while in London, organized classes of the order in Fetter Lane Moravian chapel. The records, still extant, show that there were "bands of not fewer than five nor more than ten; and that some one in each band should interrogate the rest, and should be called the leader. Each band was to meet twice a week." Under the providence of God, Boehler became acquainted with John Wesley and induced him to join one of the groups at Fetter Lane.

JOHN WESLEY (1703-1791)

The founder of the Methodist movement lived and died in the Church of England. He had only one passion—the regeneration of a lukewarm and impotent church. In Fetter Lane, Wesley felt he had discovered the means. He made a visit to Count Zinzendorf, in Herrnhutt, to learn more of "The Order of the Grain of Mustard Seed." Upon his return to England he gave new impetus to the organization of bands or classes for training in the rudiments of the Christian faith. At first, instruction was given only in the Lord's Prayer and the Ten Commandments followed by an evangelistic address by the leader and a period of testimony. Later, the catechism became the center of the curriculum. These "class meetings," as they were later called, formed the foundation upon which the Methodist movement grew in stability and power. Wesley saw that more than mere evangelistic fervor was comprehended in the Christian system. He wrote on one occasion, "Unless . . . we take care of the rising genera-

tion, the present revival of religion will be *res unis aetatis*; it will last only the age of a man." When the apostolic method of Christian education which Zinzendorf and Wesley restored was popularized in the so-called Sunday-school movement, the Methodist societies were among the first to join it. Methodism has always been in the forefront in its development.

ROBERT RAIKES (1735-1811)

It remained for Robert Raikes to popularize universal instruction in the Word of God under the name "Sunday school." Raikes was a wealthy English businessman and editor of *The Gloucester Journal*. He was interested in prison reform and in ministering to the families of criminals in the slums of that great manufacturing city, and was deeply impressed by the lack of education among them. He learned of four women who kept private schools for reading and writing, and made arrangements with them to teach such children as he might send them on Sundays for instruction in these simple arts and also in the catechism of the Anglican Church. He paid them each a shilling a day for their trouble. Later, he interested Rev. Thomas Stock in his philanthropy and engaged him to make the round of the schools on Sunday afternoon to examine the progress being made and to enforce order and discipline. Such was the beginning.

It should be noted here that Raikes' idea was quite different from that of the modern Sunday school. In his mind it was a charitable venture for the purpose of reform. It was not under church auspices and for many years was vigorously opposed by the clergy. The curriculum was more secular than religious. The schools met on Sunday because that was the only day in the week when

the children were not employed. As is often the case, the events growing out of Raikes' commendable effort conferred upon him the credit of being the founder of the modern Sunday school.

Col. Richard Townley, of Lancashire, was inspired by Raikes' example to introduce similar schools in the manufacturing counties of York and Lancaster. Then the idea began to spread. The Bishop of Rochester denounced it. The Archbishop of Canterbury called the bishops together to see whether something might be done to stop it. But soon the wiser heads of the church saw it was best to take the idea under their wings and advance it as a church enterprise. The Methodists were already organizing Sunday schools at every crossroads. Soon all religious denominations throughout the United Kingdom had accepted the principle. It became the fad for ladies of fashion to teach in Sunday schools. Finally, the Queen herself gave the movement the stamp of her royal favor. Sending for Robert Raikes she learned the story from his own lips, and, as he reports it, "Her Majesty most graciously said that she envied those who had the power of doing good by thus personally promoting the welfare of society, in giving instruction and morality to the general mass of the common people; a pleasure from which, by her situation, she was debarred." This reintroduction into church activities of the divinely appointed method of Christian education by the Sunday-school movement marked the final step in the renaissance period.

In 1880, Rev. J. F. Kitto, in his Sunday-school address before the Archbishop of Canterbury, said:

"It is very difficult for us in this day accurately to estimate the effect which has been produced upon our nation by the attention which was so forcibly directed at that time [in 1780] to the necessity of the education of

the young. We believe that it is scarcely too much to say that the system of national elementary education which has been called into existence during the last hundred years owes its origin in great measure to the persevering efforts of those who were instrumental in the foundation of Sunday schools. . . . One hundred years ago it was a rare thing for the child of a laboring man to be able even to read, but today we can point to the gratifying fact that, amongst all the 20,000 scholars who are assembled here today, by Your Grace's invitation, there is probably not one who is in a similar condition of ignorance. Nor is this the only or the chief result of the formation of Sunday schools. The seed of Christian faith and Christian enterprise which was sown by Robert Raikes and his associates has now borne fruit in almost every parish in our land, and its influence has spread far beyond the confines of our own country or the limits of our own church; so that wherever our Christianity extends the importance of the Sunday school is recognized as the nursery and training school of the church; and the zeal and activity of thousands of voluntary teachers have been enlisted in its behalf."

Modern Christian Education



The history of modern Christian education in the local church is, in its early period, virtually the history of the development of the Sunday-school idea in America.

FIRST AMERICAN SUNDAY SCHOOLS

In 1786, six years after the founding of the first Sunday school by Robert Raikes in Gloucester, England, we hear of the first Sunday school in America.* It was organized in the Virginia home of William Elliott, who arranged to have "white boys and girls instructed in the Bible every Sabbath afternoon." His Negro slaves were similarly taught at another hour. In 1801, this school was transferred to Burton-Oak Grove Methodist Church, Brandford's Neck, near by. In 1786, a Sunday school was organized under the direction of Bishop Asbury, in the house of Thomas Crenshaw, Hanover County, Va. In December, 1790, a meeting was called in Philadelphia to consider the importance of this work, and early in January, 1791, the First-day-school society was formed for the purpose of securing religious instruction for poor children on Sunday.

* It is claimed that John Wesley formed a Sunday school in Savannah, Ga., before Robert Raikes' venture in Gloucester, but evidence points to the fact that it was either a catechetical group or a class meeting on the plan of Boehler's groups at Fetter Lane.

The opposition to the movement on the part of the churches was pronounced. The following incident is representative of the spirit of the times. In old First Church in Norwich Town, Connecticut, a young lady who had learned something of Sunday-school work from Divie Bethune, of New York City, organized a little school to meet in the gallery of the church. The church authorities pronounced her work to be a desecration of the Lord's Day, and forbade further meetings. Withdrawing her little charge to a neighboring schoolhouse, the pastor is reported to have shaken his ivory-headed cane at them and shouted with righteous indignation, "You imps of Satan, doing the devil's work, I'll have you set in the street!" And so he did. Nothing daunted, the Sunday school met the following week on the steps of the church, and kept it up until public sentiment demanded they be readmitted to the gallery. In more enlightened communities the church officials rented their buildings to the Sunday schools until they came to realize the value of the movement in educating the religiously illiterate and in promoting the cause of Christ in general.

FIRST CO-OPERATIVE AGENCIES

By the opening of the nineteenth century, the movement was in full swing. Local unions were organized in New York (1816), Boston (1816), Philadelphia (1817), and in 1824 they became the nucleus of the American Sunday School Union. This, the oldest co-operative Sunday-school association now actively at work in America, had for its objective, "To concentrate the efforts of Sunday-school societies in different portions of our country; to disseminate useful information; to circulate moral and religious publications in every part of the land, and to endeavor to plant Sunday schools wherever there is population."

When colonists began to settle west of the Allegheny Mountains, friends of the American Sunday School Union rallied and raised the then astonishing sum of \$60,000 to establish Sunday schools in the wilderness. Among the many Sunday-school missionaries who were sent out on this romantic adventure was Stephen Paxson. Traveling from place to place on his faithful horse, "Robert Raikes," he established 1,314 Sunday schools with 83,405 pupils and teachers. He made it a point to seek the neglected neighborhoods from the Allegheny to the Rocky Mountains. No peril or hardship was too great to hinder him in his work, and his name will ever stand high among the pioneers of Christian education in this land.

This co-operative work was done by Christian men and women without benefit of denominational aid. This was due, in part, to the fact that there had not developed a clear demarkation between secular and religious education. The Constitution of the United States, in 1787, had enunciated the principle of the separation of church and state, but the churches had still been largely responsible for all education. Gradually, under the leadership of Horace Mann, David Page and Thomas Barnard, the American public-school came into being, supported by the state and disclaiming any responsibility for religious training. When the church began to realize that the total moral instruction of the nation had been shifted to its shoulders, the more balanced thinkers saw in the Sunday school the only practical medium for meeting the need of the hour.

The Methodist Episcopal Church was first in the field with its General Sunday School Society, founded in 1827. Three years later the Lutheran General Council acted, then the Congregationalists in 1832, and in 1838 the Presbyterian Church. Among the Baptists, in 1840, the

interests of the Sunday school were placed in charge of the American Baptist Society.

In 1832, the first national Sunday-school convention was held in Philadelphia. Hon. Thomas Frelinghuysen was chosen president, and about two hundred twenty delegates, representing fifteen states were in attendance. Other such gatherings were held at irregular intervals, but it remained for the problem of curriculum to bring the scattered educational forces of the various churches together in a strong, co-operative program.

DEVELOPMENT OF CURRICULUM

From the inception of the Sunday-school movement in America to the year 1815, the curriculum in the average school was the catechism—the particular text varying with the denominational connection of the leader.

In 1815, there was a wave of interest in the memorization of Scripture verses. Children were assigned the Ten Commandments, the Beatitudes, various Psalms, “the precious promises of Jesus” and particular verses which appealed to the instructor. They became unusually proficient in memorizing these passages. There were schools which reported an average of nearly 5,000 verses of Scripture per quarter. Individual children might master as many as a thousand in that period. Interest was stimulated by offering Scripture text cards as quarterly prizes. At the end of a given period the holders of enough such cards might exchange them for a grand prize—a Bible or a New Testament.

In 1825, Prof. James Gill, of the University of Edinburgh, in Scotland, arranged what he considered to be the heart of the Scriptures—including narrative, poetry and doctrine—in a study cycle of five years and issued them under the title, “Limited Lessons,” for use in Sunday

schools. Their popularity was so great in the Old Country that they were soon in use in America. The American Sunday School Union was quick to sense the situation and issued a similar work entitled "Selected Lessons," edited by Albert Judson. The same organization issued a supplementary work, "The Union Question Book," which contained questions covering an outline of Bible history, the life of Christ, the teachings of Christ, etc. In 1847, the "Union Answer Book" came from the press. It was supplementary to the "Question Book." Up to 1860, more than 2,000,000 copies of these last-named helps were sold throughout American Sunday schools.

In 1862, Orange Judd, editor of a national farm journal and a Sunday-school enthusiast, began to treat the selected lessons in his columns in a unique manner quite similar to that which is common to our modern Sunday-school literature. He related the lessons with "connecting links," gave verse-by-verse explanations of the text and offered varied helps for both teacher and pupil. His "Orange Judd Question Books" caught the popular fancy and had an extended sale. But these were not the only developments in the field of curriculum. The various denominations awoke to the necessity of instruction in denominational doctrine and, accordingly, began issuing still further types of Sunday-school materials. Competition of denominational boards, interdenominational unions and private publishers led to confusion and chaos.

One can well understand why the period from 1840 to 1872 is referred to as the "Babel Period" in the development of Sunday-school curriculum. Small wonder that B. F. Jacobs, speaking before the great cultural and religious assembly at Chautauqua Lake, N. Y., in 1868, proposed that Sunday-school leaders unite in producing a uniform system of Bible lessons. Dr. J. H. Vincent, that

year elected editor and secretary of the Methodist Sunday School Union, so enthused over the idea that he immediately launched the Berean Uniform Lessons of that denomination and became the prime mover in conferences which produced the first International Sunday School Lesson Committee. In 1872, a national Sunday-school convention was called in Indianapolis. During the sessions, Jacobs and Vincent introduced the resolution setting up the committee. It was unanimously adopted, and common lessons for all Sunday schools became a reality. The committee remained practically unchanged in its organization and work until 1914.

ORGANIZATION OF MODERN AGENCIES

With the Sunday schools of America thus united in study it was quite natural that they should unite more fully in methods and more complete fellowship. In 1875, the International Sunday School Association was organized. The organization at first was little more than a means of promoting a quadrennial convention and the Uniform Lessons. It was a voluntary association of Sunday-school workers, and in no sense representative of the denominations. Ecclesiastical officials and denominational publishing houses were not, as a rule, enthusiastic about the organization, but it grew in strength because of a popular conviction and demand which could not be overborne or successfully resisted. County, district and state conventions, which had been developing ever since the pioneer Scott County Sunday-school Convention, at Winchester, Ill., April 20, 1846, served to lay a sturdy foundation for this interdenominational enterprise. The International Sunday School Association gradually became the recognized agency which set the standards, proposed the methods and promoted the cause of Christian education.

In 1886, the World's Sunday School Convention came into being. Its first gathering was in London, England, in 1889. In 1910, the missionary spirit was strong upon the convention. It formed the World's Sunday School Association, which undertook the financing of missionary secretaries in distant lands. Marion Lawrance became the first general secretary, and upon his resignation, in 1914, Frank L. Brown was elected to the position. Through this medium the Sunday-school idea has been successfully promoted in every land where the missionaries of the cross have gone.

Other movements in Christian education which have had a broadening effect upon the local church program are Christian Endeavor, founded in February, 1881, by Francis E. Clark; such other young people's organizations as the Epworth League, Luther League, B. Y. P. U., etc., and missionary-education movements both denominational and interdenominational. As new needs and emphases were made necessary, leaders were quick to sense them and provide methods to meet them.

THE GOLDEN AGE OF THE SUNDAY SCHOOL

With the dawning of the twentieth century, the Sunday school was Protestantism's* greatest single agency for the advancement of the cause of Christ. In North America alone there were nearly 20,000,000 pupils and 1,700,000

* *Roman Catholic Sunday Schools.*—Education in the average American Roman Catholic parish is in the hands of the parochial school, which has both secular and religious functions. Where conditions are such that there is no parochial school, Sunday schools are carried on under the supervision of the priest. Grading is based, in general, upon the requirements of preparation respectively for confession, first communion and the relative merits of those who have received first communion. The official catechism is the text. There are approximately 6,000 parochial schools and about 9,000 Roman Catholic Sunday schools in the United States. The enrollment of the latter is about 1,750,000.

teachers in 175,000 schools. These schools sent delegates to 2,600 county and provincial conventions and to other general meetings totaling nearly 60,000. The kings, princes and presidents of nations vied with each other to do honor to the world's gatherings. Throughout the globe there were over 25,000,000 pupils and 3,500,000 officers and teachers in 250,000 Sunday schools.

The Sunday school had become a carefully graded organization, with its pupils grouped according to the stages of their development. Study meant progress from grade to grade, advancing through an orderly arranged curriculum true to God's Word and developing the abilities of the pupil to live the Christian life. From infancy up through childhood, boyhood and girlhood, youth, young manhood and womanhood and adult life, every age of the human individual was being served.

The most striking development of this period was the increased interest in adult Bible study. In 1914, it was estimated that there were 50,000 organized adult Bible classes with 2,000,000 members.

Possibly a more extended statement should be made concerning this phenomenon. An age of business efficiency began to reflect itself in work with the "teen-age" and adult groups in the Sunday school. Business organization and method, social effort, Bible lectures and addresses, contests and prayer circles, all inspired by a carefully prepared propaganda, made a tremendous impact upon the world. Marshall Hudson organized an association of such classes which he called The Baraca-Philathea Movement which at one time enrolled 9,000 classes with 1,000,000 members. The Loyal Movement, founded by Herbert Moninger, enrolled even more. Adult-class enthusiasts often went to extremes in their desire for numbers, breaking connection with the churches and forming

community classes, where religion was popularized and diluted and education was a misnomer. However, a fair evaluation of the total values of the movement would reveal a tremendous weight of good.

A deep educational consciousness gripped the Sunday-school movement in this period. Men of prominence in the secular field saw the possibilities of spending their energies and talents here. Presidents and professors of such outstanding universities as Yale, Oxford and Leipsic came to guide critically the studies of millions of Sunday-school pupils. Emphasis was placed upon the grading of instruction according to the capacities of age groups. Following in the wake of pioneer Erasmus Blakeslee (who, in 1891, designed a series of graded lessons and helped organize the Bible Study Union) and the International Lesson Committee (which, in 1895, issued its first optional graded courses), closely graded materials were made available for general use. Normal instruction for Sunday-school teachers (first proposed by the Unitarians in 1854, and successfully introduced by the Chautauqua Assembly in 1874) became popular. The Hurlbut and Moninger teacher-training courses were studied by hundreds of thousands, and standards of instruction began to rise. In many cities specialists were organized under deans to give lectures and special instruction to teachers and would-be-teachers. Churches began to erect buildings especially designed to meet scientific educational requirements and to equip them accordingly. Books and other Sunday-school publications dealing with every conceivable phase of Christian education kept the presses of church publishing houses running overtime, the quality of this literature improving with the years. Commentaries, encyclopedias, works of Biblical research were called for to an extent previously undreamed of.

The limitation of Christian education to one day a week irked the more zealous, and daily vacation Bible schools (1901) and weekday schools (1910) came into existence throughout the land.

It is impossible to segregate and enumerate the beneficent influences upon the home, the church, the state and our social order in general which have been the direct or indirect result of the Sunday school. It placed a new premium on child life. Its evangelistic influence increased the membership of the churches many fold. It is said in 1915 alone, 1,055,444 pupils of teen-age were admitted into church membership in North America from the Sunday schools. Such reformation movements as the temperance movement, which wrote the Eighteenth Amendment into the Constitution of the United States, were largely promoted through the influence and co-operation of the Sunday school. People of the state developed a new conception of morality and changed the organic law of the land accordingly. Higher ideals in industry and business lifted burdens from labor. Peace and international good will were envisioned, and definite steps were taken for their achievement. It was freely prophesied that the millennium was at hand.

Current Trends—Organization



From 1916 to 1940 a steady decline in the Sunday-school movement, numerically and organizationally, became evident.

Clarence H. Benson, of Moody Bible Institute, in a review* of U. S. Government statistics released in 1942, showed that Sunday-school enrollment decreased 12.6 per cent in that period. Mr. Benson continued: "The largest decreases were shown by the Northern Baptist Convention, which reported 1,052,794 in 1926, and 892,872 in 1936. During this period the Southern Baptists dropped from 2,345,630 to 1,644,105 or almost exactly to the place where they were in 1916. The Christian churches saw their Sunday-school numbers depleted from 1,000,416 to 761,257, and the Northern Methodists from 3,796,561 to 2,515,181. On the other hand, some groups showed increases. The Assemblies of God led with an increase of more than 300 per cent, the Church of the Nazarene from 109,237 to 136,227, the Pentecostal Holiness Church from 12,772 to 24,261 and the Mennonites from 87,897 to 113,136. The Lutheran Church was the only one of the larger denominations that did not show a loss. The retrograde movement of the Sunday school is nationwide, but whereas in the decade between 1916 and 1926 sixteen states

* In the *Church School Promoter*, 1942.

reported losses, there are now forty-two states that are on the Sunday-school toboggan. Only in the District of Columbia, Louisiana, Idaho, New Mexico, Utah and Nevada have there been any gains."

The reasons for this numerical decline and the loss of the old spirit of educational crusade are quite apparent to the student of current trends.

NEW ORGANIZATIONAL LEADERSHIP

Marion Lawrance, W. C. Pearce, H. J. Heintz, John Wanamaker, Russell Colgate and others who had furnished the leadership for the Sunday-school movement in its "Golden Age" were largely laymen—successful business men true to the evangelical faith and gifted with the art of promotion. They were frowned upon by the ecclesiastical and educational professionalists of their day, and plans were laid to displace their leadership in the International Sunday School Association as soon as the psychological moment might arrive. The professionalists organized the Sunday School Council of Evangelical Denominations, secured the almost united backing of the larger American denominations in their machinations, and were able, in 1922, to overpower the opposition. In this year the Council of Evangelical Denominations and the Association were merged to form the International Sunday School Council of Religious Education, now known as the International Council of Religious Education. This action resulted in the loss of the freedom and enthusiasm which characterized the old lay leadership and opened the door to certain unevangelical influences which had come to dominate modern denominational leadership. W. C. Bower, chairman of the subcommittee on curriculum of the Lesson Committee; B. C. Winchester, educational counselor of the Y. M. and Y. W. C. A., and other so-called

“liberals” seized control of the educational machinery, promising united ecclesiastical co-operation in a common program and the development of higher educational standards.

Two other influential organizations may be important factors in future religious educational developments—the Federal Council of Churches of Christ in America (through its Commission on Religious Education) and the Religious Education Association (1903). It is thought by some sage observers that the former organization seeks the unification of all religious educational agencies under its supervisory authority. The latter organization is of extremely liberal tendencies and admits to its membership Jews, Buddhists and representatives of all religions. Through indirect pressure the Federal Council and the Religious Education Association are said to exert strong influence in shaping the policies of the International Council.

Friends of true Christian education, particularly in churches committed to the evangelical faith, have resented these trends in an organization which they would like to support wholeheartedly. This sector of American church life is growing rapidly. Mr. Benson’s figures indicate that church schools in some of these groups are actually increasing in numbers. They have established numerous new institutes, seminaries and colleges, which, in addition to other institutions loyal to the faith, are an increasingly vital factor in the educational life of America. They have set up publishing houses, teacher-training associations and national organizations for evangelical action. There is a growing feeling among these evangelical groups that, if the International Council can not serve their interests, some new co-operative venture must be launched to take its place.

DANGEROUS "LIBERAL" INFLUENCE

This serious cleavage in the ranks of Christian educational leadership is largely due to certain modern tendencies which we shall examine briefly:

"Liberalism."

German rationalism was introduced into American universities at the dawning of the twentieth century. Along with the evolutionary hypothesis it found its way into the leading church colleges and theological seminaries. The direct result was a new generation of Christian ministers and educators who doubted the authority and inspiration of the holy Scriptures, considered Christ a mere man and held that a newer and more rational religion was being evolved which might eventually displace Christianity. With cleverness amounting almost to deceit these men spread the virus of this so-called "liberalism" until they were able to capture most of the denominational machinery and control most religious educational agencies.

H. Shelton Smith, of Duke University, in his book, "Faith and Nurture," has analyzed the "liberal" propaganda in the field of religious education. Mr. Smith holds that William E. Channing, Theodore Parker and Horace Bushnell furnished the four major doctrines which underlie "liberal" theological thought as it affects Christian nurture. These doctrines are (according to Mr. Smith) divine immanence, growth, the goodness of man and the historical Jesus. The doctrine of *divine immanence* denies the idea of a supernatural God and conceives of God as immanent in nature and man. As John Fiske puts it, God is "not as some one outside His creation ruling *over* it, but as some one inside His creation ruling *within* it." *Growth*, as interpreted by the "liberals," denies any fixed truth or

ethical standard. Righteousness and truth, religion and the social order are in the process of perpetual change, but always moving onward and upward. That which is right today may be wrong in the light of tomorrow. The *goodness of man* denies the presence of sin in human nature. Man, to the "liberals," possesses innate goodness. If protected from baneful outside influences and given full freedom all the good, true, just, pure and great within him will be released. The only sin the "liberal" recognizes is concerned with social attitudes; not metaphysical. He fails to consider sin as tragic in its consequences and looks to the empirical sciences for a more appropriate term to describe it. Smith holds that here is the chief weakness of the "liberal" view in that it ignores reality, drifts into the realm of romanticism and denies the existence of the necessity for Christian education. The doctrine of *the historical Jesus* devitalizes, if not destroys, the concept of His deity and deals with Him primarily as a human being.

"Liberal" influence is today deeply entrenched in America, and must be reckoned with as a strong factor in the future history of Christian education.

Secularism.

The current fads in secular education have had a tremendous influence upon education in the religious field.

The old Greek spirit is abroad in modern education. Charles A. Ellwood, in "The Social Problem" says, "There is a tradition that classical culture must be made the foundation of our higher education in college and university, but even more . . . modern philosophy has constantly turned back to Greek philosophy for inspiration and guidance. Traditionally, ethics in the modern world has been a part of philosophy and modern philosophy

finds itself rooted in the Greek philosophy." "It is not surprising that our educational classes have quite as often followed after the Greek ideal of life as after the Hebrew-Christian ideal." It is altogether too true that educators in the moral and religious field are drinking deep at the Pierian springs, and that the poisons which vitiated Christian education in the medieval period are at work today in the minds of many.

Much of the "Progressivist" philosophy, psychology and pedagogy which have influenced modern public education* are unchristian, and in many cases frankly anti-christian. A more complete discussion of these sciences follows this chapter.

"Progressives" in Christian education are abandoning the Christian method for what they consider superior secular methods. Prof. Laird T. Hite speaks a word of warning here: "One very dangerous and very commonly made assumption is this: The public schools are outstanding examples of effective educational methods. The church may indeed learn many things from the public schools and has learned much, but the public schools are frankly secular in the content of their instruction and coolly scientific in their methods. The whole trend of American life as reflected by its public schools is to depersonalize God and then to ignore Him; to abandon prayer; to neglect the reading and study of the Bible; to ignore Jesus as if He had never lived, and to center life in other interests than religion. This is the spirit of our age and the tendency of the public schools, because the public schools tend to reflect the spirit of the age. If the church extends this too far and applies scientific methods too closely to its

* It should be stated, in fairness to the American public schools, that "Progressivism" is not accepted by a large minority of their teachers and professional leaders.

work it will stray still further away from its objective. Public schools are engaged in making better men and women for citizenship of the United States. The church makes better men and women for the kingdom of God."

Another baneful influence of secularism is exerted in a quite different direction. In many churches the church school is in danger of losing even its educational character, because of an undue emphasis upon its social obligations. A major concern for social reconstruction has played into the hands of designing communists and "half-baked" politicians who have prepared textbooks for church-school classes, youth camps and community training schools. Furthermore, worldly leaders, chosen because of pleasing personality and organizing ability, but, having little or no true conception of the real purpose of the church school, have reduced many schools to the level of sublimated Rotary clubs.

Professionalism.

With the development of standards and agencies in a field of such vast proportions as that of modern Christian education has come a proper demand for trained and efficient workers. For the most part, the services of hundreds of thousands of workers are purely voluntary. They serve out of pure love for and loyalty to Christ—giving as much of their time to their tasks as their situation in life may allow. This has kept alive what the athletic world calls "the amateur spirit." It is this spirit which made the educational work of the early church so effective.

There is, however, now abroad a spirit which would create a professional aristocracy—an educational leadership which sets itself apart in sacrosanct superiority. It would become a class in which are invested certain special rights and privileges and worthy of due honor and

obedience. Dr. William T. Ellis says: "I am increasingly aware that most professional religious-education workers are content to continue in the petty routine of their jobs, without initiative, leadership or kingdom vision, for the most part desperately engrossed in the task of trying to raise their own salaries. . . . We have more organizations than ever before, and a perilous growth of institutionalism, but of capable and zealous volunteer workers there is a lack that is nothing less than tragic. The crisis is arresting and alarming." Should the professional spirit replace the holy zeal, passionate loyalty and humble service which characterized the voluntary servants of Christ in the golden age of the Sunday school, the cause of Christian education would suffer an immeasurable loss.

Ecclesiasticism.

History attests the fact that progress in Christian education seldom comes through ecclesiastically controlled agencies. Jesus, the master Teacher, was opposed by the ecclesiastical leaders of His day. So were Waldo, Luther, Ignatius, Wesley and Raikes. Every development of the modern period, in curriculum, organization, etc., originated in opposition to the official ecclesiastical will. This is true because the ecclesiastical mind is not free even within the limits of the Word of God. There are sectarian tenets and rituals to be preserved, denominational organizations to be perpetuated, endowments to be safeguarded and sources of income to be conjured with. Every progressive movement is measured not for its merits alone, but for the effect which it may have on the ecclesiastical establishment. There is, therefore, a grave danger that the agencies which have been built up through the years by popular support may, in the hands of the ecclesiastic, not only hinder the progress of Christian education, but may

be used to defeat the very purpose of true Christian education.

This situation is in itself quite alarming. It points toward a recurrence of the old vicious cycle—the pure Christian program—an era of enlightenment; laxity in conformity to the Christian program—an era of lassitude and indifference; the acceptance of man-made programs—an era of decay and darkness.

In this brief survey of current trends we are too close to men, movements and events to evaluate them properly and assign them to their ultimate place in the history of Christian education. The true Christian knows, however, that God is in His heaven and in His world and that His will can not be permanently defeated by the puny devices of men. Already there are evidences of a return to the God-given principles and methods of the early church—a divine discontent with the precepts of men. Out of present confusion and chaos is emerging the *newer and truer Christian education*.

Current Trends—Philosophy



Any treatise on the history of Christian education would be incomplete without a more detailed consideration of the modern trends in philosophy and psychology. These sciences have been and are determining factors in the programs of thousands of church schools, because of (1) ignorance of the uniqueness of the distinctly Christian educational process, (2) the extent and popularity of the secular science and (3), the policies and promotional activities of certain religious educational organizations. It is therefore our purpose to analyze briefly the essential principles of the modern schools of thought in each science, and discover which are Christian in general viewpoint and which are not. The true Christian educator must unquestionably discard whatever fails to measure up to the Christian standard.

Philosophy will first be considered. There are many definitions of philosophy. The most popular is "the integration of knowledge." It deals with all forms of knowledge, seeks to explain life, supply a critical outlook upon life's problems, to see things in truer and more meaningful relationships and to discover the ultimate cause of all things. Philosophy is the "science of the sciences," the logical organizer of all knowledge.

THE DIVISIONS OF PHILOSOPHY

There are three general divisions of philosophy: *Metaphysics*, or the theory of being and of causes; *ethics*, or the theory of conduct of human ends, and *epistemology*, or the theory of the method and ground of knowledge.

Metaphysics.

The history of philosophy reveals that philosophers have conceived of the universe of being and causes in one or the other of two points of view: *Monism*, all things constituted of one basic element, or *dualism*, all things consisting of two basic elements.

The simplest monism, materialism, considers things and beings in the universe as manifestations of matter. Even mind in its operation is only a phase of matter. The other type of monism makes mind the measure of all things and matter merely a concept of the mind. This is historic *idealism*.

Dualism, on the other hand, allows for two distinct but inseparable categories—mind and matter.

Ethics.

The logical outcome of the above points of view demands attention. Therefore ethics is necessary to any complete consideration of philosophy. In ethics, human conduct is adjusted to a preconceived system of values. Here again there are two main aspects to consider: *Determinism*, which is allied to materialism, and *indeterminism*, closely linked with idealism. The determinist holds that man is in the grip of materialistic and mechanical forces without the power of choice and freewill; the indeterminist, that man may choose an end and continue to make choices which will achieve it.

Epistemology.

There are two methods of approach to knowledge—skepticism and faith. Skepticism operates solely upon reason and experience, holding that there is no other way to meet and solve the problems of life. Faith, while not averse to the valid use of reason and experience, looks to a source beyond both for the authoritative answer.

While this rather arbitrary outline and these too-brief definitions leave much to be desired and explained, they will suffice for the purposes of this study.

TWO GENERAL SCHOOLS OF THOUGHT

It is exceedingly difficult to summarize and allocate all philosophies in two distinct schools. The history of philosophy is fraught with devious paths and detours. Philosophers are, as the apostle Paul said, “ever learning but never able to come to the knowledge of the truth.” When the student thinks he has arrived at some conclusion, like the proverbial flea, it “isn’t there.”

The most generally accepted division is that of monism and dualism. Our purpose, however, is to show which types of philosophy are most nearly in harmony with Christian teaching. Most Christian philosophers have been dualists. Scriptural emphasis upon “the flesh and the spirit” is essentially dualistic. However, some great Christians have been monists. To reject the contribution of the monists to the life of the church is to destroy some of its richest heritage.

Though such a division leaves much to be explained, philosophy may be said to be divided into two main schools of thought—*idealistic* and *materialistic*. It is certain that whatever affinity for religion philosophy has shown has come from the idealistic school. Materialism is the breed-

ing ground of atheism, humanism, naturalism and all forms of skepticism. For our purpose the following division and analysis will afford a measure of satisfaction:

IDEALISTIC SCHOOL

MATERIALISTIC SCHOOL

METAPHYSICS

Monistic Idealism.—The basis of such spiritual philosophies as Pantheism, Christian Science, Unity, etc.

Monistic Materialism.—The basis of atheism, humanism, naturalism and kindred beliefs.

Dualistic Idealism.—Theory most nearly in harmony with orthodox Christianity.

Dualistic Materialism.—The basis of evolutionism, mechanism, rationalism, etc.

ETHICS

Indeterminism.—Allied with purposive psychology and the Christian view of freewill.

Determinism.—Allied with mechanistic psychology, materialistic beliefs and automatism.

EPISTEMOLOGY

Faith.—The Christian approach to ultimate truth. When linked with reason and experience it is rational. When uncontrolled it eventuates in mystical cults of doubtful worth.

Skepticism.—Employing only reason it eventuates in rationalism, evolutionism, humanism, agnosticism and atheism. Employing experience it produces sensationalism, naturalism, empiricism, experimentalism, positivism and pragmatism.

PHILOSOPHY AND EDUCATION

When philosophers began to apply the results of philosophy to the conduct of life and to the teaching of "virtue" in the management of human affairs a philosophy of education arose. They sought to determine what "virtue" was, whether it could be taught and how the learning involved was related to knowledge.

In Chapter 5 of this work we have shown how the early Christian fathers and the Medievalists sought to justify the Scriptures by identifying them with Greek philosophy and effecting a balance between the one and the other. They soon drifted into a compromise between the Christian and the Greek philosophical ideals of education which dealt a body blow to the Christian system.

Modern education has been deeply influenced by the popular philosophers of the day.

Rousseau held that there was no sin resident in man, and that reason alone teaches us to know good and evil. He believed that if the child could be isolated from society until he evidenced a desire for knowledge and was disciplined in the school of nature he would grow into the good life.

Pestalozzi believed that all human ills could be remedied by universal education based on a study of nature.

Froebel, combining evolutionism with mysticism, held that the absolute of God, implicit in man and nature, could be brought out of the child by an unfolding process of self-expression and free development.

Evolutionism dominated Hall's educational philosophy. He held that every child recapitulated the evolutionary history of the race and that the teacher should allow him to express his resident desires freely. In the course of the years this self-expression was to result in arousing and implementing the higher faculties.

James, in his pragmatic philosophy, held that truth was only that which is expedient. True ideas are only those we can assimilate, validate, corroborate and verify. False ideas are those which can not be so treated. Since all ideas can not be tested by every person and no final verification is possible no idea can be absolutely true. Education, therefore, is a process of analyzing the flow of

experience and choosing out of it the objects or ideas which are useful and afford the greatest emotional satisfaction.

Dewey, the current idol of American philosophy and education, is the creature of this background. He holds the pragmatic point of view from which sprang the doctrine of activity in learning. He emphasizes science and the scientific method, with their evolutionary correlates. He exalts humanism with its social philosophy. Dewey calls his philosophy "instrumentalism." Accordingly, all the gifts of man are instruments of control. Thinking and knowing are instruments by which obstacles are overcome and the mind set free. Ideas are instruments of integration, continuity and survival. Education is an instrument by which the developing and changing child may ever be in quest of certainty. Experience is his source of knowledge. He learns by doing. Knowledge is the result and not the guide to action. Whatever is found to be practical is good.

"PROGRESSIVISM" IN MODERN EDUCATION

In Secular Education.

The philosophy of Dewey has eventuated in what is known as "Progressivism" in modern education. This system has five chief principles: (1) Education is child-centered; (2) it begins with the interests of the learner; (3) it is carried on through activities; (4) it achieves integration through reconstruction of experience, and, (5) with respect to society, education is social-centered. Each principle will be briefly considered.

1. *Education Is Child-centered.*—In "Progressivism" the child is the center of interest, not the subject. The whole school revolves about him in its government, its program planning, its curriculum and its conduct. The child is allowed complete self-expression. No attempt is

made to prepare for adult life, but simply to meet the immediate needs of the age group.

2. *Education Begins With the Interests of the Learner.*—The motivation for learning must come from the child rather than from any external influence. It is believed that if the work supplied is such that the child can wholeheartedly respond the proper incentive will develop.

3. *Education Is Carried on Through Activities.*—In the “Progressive” school there is no indoctrination. Experiences are the curriculum. A group of children meets with the teacher in a classroom. After discussing likely projects, choices are made and the children proceed to work them out in groups or as individuals. After a time, progress is reported, findings are compared, the program adjusted and the project continued until completed. The teacher is merely a guide.

4. *Education Achieves Its Goal Through Reconstruction of Experiences.*—“Integration” is the goal of “Progressive” education. His experiences enable the child to work out a philosophy of life which, for him, meets all his needs. Face to face with a given situation or problem he will be able to meet it in the light of his experiences. Furthermore, he will be enabled to control his own character, his social relationships and enrich all of life.

5. *Education Is Social-centered.*—The individual must learn to relate himself properly to society. “Progressivism” does not accept any definite social principles to which the child should be related, but suggests projects by which he, in co-operation with others, may build a better society.

There is a battle royal on between “Progressives” and “Conservatives” in the American public schools. The latter charge that Progressivism has resulted in a generation ready to repudiate the American way of life for so-

cialism and communism, that they are ignorant of essential knowledge and culture and that they are amoral, if not immoral, in their individual or social practices in whatever sphere of human activity they engage. The "Conservatives" still believe that the child should be fitted to become a loyal citizen of the United States, and to this end he should be indoctrinated in fundamental American principles. They insist upon a definite body of instruction in economics, history and sociology. Furthermore, they believe that success in life depends upon foundational teaching beginning with the "three R's" and including all the eternal verities. Rigorous discipline is called for that the best moral and cultural practices be enforced and reinforced.

In Christian Education.

Dewey's philosophy and "Progressivism" in education are not without their influence in the religious field. (1) Their emphasis upon the pupil is largely responsible for the adoption of the pupil-centered curriculum and the consequent minimizing of Bible content. In many church schools, man has become "the measure of all things." (2) There is now much talk of "the quest for God" and "the quest for truth," as if the Bible did not contain the ultimate truth. Extremists state that Christianity is not the ultimate religion. (3) The educational method of indoctrination has been abandoned for work projects in which the pupil adventures in the experience of "Christian living." (4) The new life which is supposed to result from the efforts of the church school is no longer super-induced by the Spirit of God, but comes through the reconstruction of the pupil's experiences. (5) Much is said about the "social gospel," remaking the social order and setting up the kingdom of God on earth. Young

people's and adult classes abandon Bible study for lessons in sociology, economics and political science with projects designed to build a better world.

Few religious educators have been willing to go along with Dewey in his belief that religion itself is an "escape mechanism" and that "genuine values and tenable ends and ideals are to be found within the movement of experience" and not "from authority, human or supernatural, or from any transcendent source." Yet these religious educators have so compromised with Progressivism that the distinctively vital program of apostolic Christian education is hindered, if not vitiated or destroyed.

CHRISTIANITY AND PHILOSOPHY

While Christianity and philosophical idealism often find themselves in agreement it is a mistake to suppose that Christianity is a philosophy.

Idealism has for centuries been striving toward perfection of such things in life as justice, beauty or truth. Plato's conception of the ideal state, and St. Augustine's ideal "City of God" were the result of idealistic thinking. Hegel and Froebel, the German philosophers who brought such high concepts to modern education, were idealists. Many Christian leaders have been committed to idealistic philosophy. But idealism is not synonymous with Christianity. While the supremacy of matter is repudiated and advance is made even beyond the realm of the mind into the things of the spirit, idealists have been unable to give humanity a god which satisfies. All their Ideas, Ultimates, All-Wills and Absolutes are merely the creatures of men's postulates.

True Christianity, when it was given to the world, came not as a program of metaphysics or ethics; not as a set of

rigid rules or mere definitions. It was not even a "way of life." It came as "the Way, the Truth, and the Life" inseparably bound up in the supremely unique life of the everlasting Son of God. It came not as the result of man seeking the *Logos*, but as *Logos* seeking man.

John, in the first chapter of his Gospel, seems to be clearing up this matter for the philosophers when he says: "In the beginning was the *Logos* and the *Logos* was with God and the *Logos* was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness and the darkness apprehended it not. [So God sent the *Logos*, this true Light, into the world.] He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the *Logos* became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:1-5, 10-14).

This revealed *Logos* is ours to pass on educationally from generation to generation. It is God in man, changing and transforming him into a new creature. Wherever this new life has come there has been transformation—brotherly love has displaced hate; personal purity has superseded corruption; unselfishness has eliminated self-seeking. The learners of Christ have repudiated their environment and the works of the flesh, and faced even persecution and death in order to live this strange and incomprehensible life.

In the Holy Bible, the sourcebook and textbook of this new life, may be found in concrete demonstration the attributes of ideal teaching. There appears the master Teacher Himself. There may be discovered the complete educational philosophy. There and there only is to be found the nature and content of true education. There is a manual of method which needs no long and laborious experimental development since its techniques are divine.

The Christian educator at work in the school of the church needs not to look to worldly philosophers or educators for his guidance. If he puts his trust in them he will but repeat the failures of the past, and his pupils will be "ever learning and never able to come to the knowledge of the truth."

Current Trends Psychology



Psychology is the science of the mind. It is primarily concerned with the problems of human experience and human conduct. Psychologists have had a tremendous influence in determining the course of modern Christian education.

TWO OPPOSING SCHOOLS

While there are numerous schools of psychological thought, we may for the purpose of our discussion combine all under two general classifications—the *mechanistic* school and the *purposive** school. The former holds that human conduct consists of mechanical responses to nerve stimuli; that man's actions are the result of animal, or natural, impulses over which he can exert no psychic or spiritual control. The latter, or purposive, school holds that consciousness is real and that it has the power to influence human conduct. For this school, human behavior, especially in its ethical aspects, is not the result of fixed physical laws working mechanically, but the result of psychic laws working purposively.

Because of this fundamental difference the two schools differ radically in their definitions, their methods and

* So named by William McDougall in his *Outline of Psychology*.

conclusions. Take, for instance, their definitions of *attention*. The mechanistic school defines it as that part of the "stream of consciousness" which is characterized by greater clearness than other portions. It is evidenced, says this school, by certain muscular contractions between the eyebrows. Mechanists will not allow the possibility of any such thing as "voluntary attention." On the other hand, the purposive school defines voluntary *attention* as "that activity of the self which connects all elements presented to it into one whole, with reference to their ideal significance; that is, with reference to the relation which they bear to some intellectual end."* In other words, the mechanist looks upon *attention*, not as an act but an incident in a flow of animal forces over which he has no purposive control; while the purposivist (although not denying involuntary attention) believes that *attention* is an act of the will, not determined by forces within the physical world.

In psychological methods the difference is again marked. The mechanist makes no use of introspection in gathering psychological data. He experiments, measures and weighs, but does not examine his own experiences. The purposivist, while making use of observation and experiment, also examines his own inner experience and those of others to determine facts concerning human experience and conduct.

The conclusions of the two schools naturally differ. They result in two divergent types of human conduct. Teaching, salesmanship, politics and many other human undertakings are directly affected. In fact, the very foundations of human civilization are involved.

* Dewey, "Psychology," p. 133, Edition of 1891. It is likely that Dewey later repudiated this definition, but it represents his view while he still recognized purposive striving as having a place in life and conduct.

The Two Schools Compared.

The views of the mechanistic and purposive schools may be briefly compared as follows:

MECHANISTIC

Man is an animal.

Mind is a material epi-phenomenon of the human body.

Mind functions through fixed physical stimuli.

Mind is incapable of recognition of truth and error.

Mind is incapable of moral choices.

Mind has no innate sense of God.

Mind does not possess the ability to know itself (introspection).

Human conduct is the result of fixed physical laws working mechanically.

The greatest good for the individual and society is achieved through the establishment of desirable nervous reflexes.

PURPOSIVE

Man is a natural and spiritual being.

Mind is a real entity transcendent to the body.

Mind functions through self-conscious responses to physical and spiritual stimuli.

Mind is capable of recognizing truth and error.

Mind is capable of choice between right and wrong.

Mind has the capacity of theistic intuition, or the ability to know God.

Mind is able to know itself.

Human conduct is the result of psychic or spiritual laws working purposively.

The greatest good for the individual and society is the result of information which builds correct ideals.

Psychology and Christian Education.

We are interested particularly in the effect of these two schools of thought upon Christian education. The psychological view of the teacher in the church school determines the teacher's understanding of the pupil. Many teachers have an inborn aptitude for teaching, which is accompanied by a native sympathy for and a keen insight into immature human nature, but all this may be

marred by a wrong system of psychology. Psychological theory influences the teacher's conception of what the pupil is and what he may become. Teachers holding differing psychological views on the nature of the pupil and differing as to their goals will, of course, differ as to educational process and materials. Their educational product will likewise be profoundly affected.

Furthermore, the psychological preparation of a teacher affects his notions of the nature of religion itself. The word "religion" means one thing to the mechanist and entirely another thing to the purposivist. They will hold diverse views concerning the existence of a personal God, concerning the life of the individual after death, the nature and reality of prayer. A choice between the two schools has to do, therefore, with the maintenance or abandonment of essential elements of the Christian religion.

Naturalistic Psychology.

Christian educators who were enamored of the popular modern psychology were scarcely ready to accept its radical tenets *in toto*. They sought a syncretism of Christian and mechanistic views which resulted in what may be called a naturalistic psychology. "Naturalism" is a term used both in philosophy and theology. In philosophy, it means the doctrine that natural law gives an adequate explanation of all phenomena. In theology, it means the doctrine that religious truth is derived from nature. In psychology, therefore, it is that view which seeks to explain religious phenomena and human conduct by natural law. An unusually large number of religious educators highly placed in positions of trust hold to this naturalistic view.

Naturalistic psychology maintains an agnostic attitude toward everything which lies beyond natural law. The

soul and all forms of supernatural phenomena are virtually ignored.* Furthermore, it deprives religion of that mystical reality without which it becomes merely social morality. Those who accept this doctrine soon begin to doubt the existence of a future life, and to believe that the only heaven we can know is here on earth. They doubt that the Bible is the revelation of God and divinely inspired, and make it a book of wholly human origin. They doubt the deity of Jesus Christ, and explain His unique character as a projection of human relationships. They doubt the reality of prayer and explain its value as a reflex influence.

In the field of Christian education, these naturalistic views have caused radical changes. In curriculum, the Bible has become merely one among many books furnishing suitable religious instruction. In teaching method, the impartation of truth or information is minimized. In worship, communion with God is shifted to the background and ritualism emphasizing human social relationships takes its place. Human social activities become matters of primary importance. The goal of Christian education, according to these disciples of naturalistic psychology, is "the attainment of a perfectly socialized personality."

It may, however, in all fairness, be admitted that the impact of the naturalistic school upon Christian education has resulted favorably in some particulars. Prior to its rise, there had been a tendency to make religious teaching upon an informative basis too abstract. Many teachers acted as though an intellectual grasp of religious truth were in itself sufficient. Now there is adequate application

* Not all naturalistic psychologists deny self-consciousness and its influence over human conduct. However, they conceive of it as being controlled by natural law. They are thus driven to think of it as a mechanism controlled by forces external to itself. This is not far from the view of the mechanistic psychologists.

of truth to life. There had been a failure to recognize the social element in religion. Now there is a proper emphasis upon love of fellow man and its consequent responsibilities for his welfare. There is now also a general recognition of the fact that there is an overlapping of natural and spiritual law and that natural law, to a certain extent, holds sway in the spiritual world.

Naturalistic psychology, however, has little in common with the purposive school. It is clearly related to the mechanistic school. Every mechanistic psychologist is also a naturalistic psychologist. The theories of naturalistic psychology, when carried to their logical conclusion, inevitably lead to the ultimate mechanistic view. Every naturalistic psychologist is not yet a mechanist, but if he is honest enough and thinks far enough he will eventually become one. Therefore, for our purposes in this chapter we shall use the terms mechanistic and naturalistic interchangeably as representing a common psychological view.

SOME EFFECTS OF PSYCHOLOGICAL BELIEFS

In the remainder of this chapter we shall consider some of the effects of psychological belief upon various phases of Christian education.

The Control of Conduct.

Mechanistic psychology denies that human conduct is controlled by ideals. Ideal-forming is not considered an objective of education. The naturalistic school speaks of the influence of ideals in conduct control, but they make ideals synonymous with habits. They insist that desirable conditioned reflexes of the nervous system are practically the same as conceptions concerning ideals, but ideals are ideals and nervous reflexes are not ideals. Christianity is based on ideals. Jesus Christ was the greatest idealist

in history. His ideals of personal righteousness went beyond the overt act to the motives and thoughts of the heart. The church is inconceivable without "the apostles' doctrine." The history of Christianity is replete with proof of the power of ideals in conduct control.

Christian education as set forth in the Word of God is a system of *indoctrination*. Certain revealed truth is imparted with the avowed purpose of controlling the conduct of the pupil, both now and in the future. Mechanistic psychology proposes a system of life development and insists that only such training should be given as the "immediate and felt needs of the pupil" require. It conceives of the pupil as an organism in contact with a certain physical and social environment which determines and limits the educational process.

There can be no compromise of the Christian concept with the mechanistic without destroying the distinctively Christian values of the educational process. We can not abandon our fixed ideals, our method of indoctrination and our purpose to have these ideals control the pupil's conduct both now and in the future.

In this connection it may also be said that the values of negative teaching can not be surrendered to the mechanistic view. There is a growing tendency to eliminate references to sin and its consequences from church-school curriculum under the plausible guise of "constructive" training. Thus such characters as Cain, such incidents as the crucifixion and warnings concerning immoral practices are being eliminated from our lessons. While it is patent that religious teaching should not be chiefly negative, and that the tender child should not be unduly exposed to a knowledge of evil things, we need to make it clear that there is such a thing as sin, that it is a definite peril and we should warn against it.

Spiritual Reality.

Christians believe that we live in two worlds—the spiritual and the natural; that God, a personal spiritual Being, rules in both worlds and that the true reality is spiritual. We believe that any true interpretation of nature, personality, history or social relationships must be primarily spiritual.

Take *nature*, for instance. We believe it to be the creation of a personal God. Its objects and phenomena are evidences of His existence and are media through which man can have communion with Him. The naturalistic psychologist does not believe this view to be objectively real. He says it is based on the thoughts and feelings of the mind. Some disciples of this school may accept the Christian view while regarding its reality or unreality as a matter of minor importance. But the fact remains that the naturalist can not be a wholehearted believer and teacher of the strictly Christian view.

The Christian holds that *history* is the story of God's dealing with men and nations. The naturalistic psychologist can see in history nothing that can not be explained as the result of ancestral inheritance and social environment. If he is logical and honest, he can not accept the Old Testament teaching of God's dealing with Israel.

The Christian believes that perfection in *social relationships* is the result of individual lives wholly committed to God and His ideals. The naturalistic psychologist might attribute the "good society" to the "God idea," but under no circumstances would he admit the existence of a real Deity or a perfect ideal apart from the experiences of men.

The matter of spiritual reality is of even more vital importance when it comes to prayer and Bible study.

Prayer, according to the naturalist, is a universal habit of the human race growing out of the common desires of the human mind. These desires have a reflex influence which conditions man's conduct. If this be prayer, it is not the prayer of God's Word. Christians believe that only those who have faith in God and whose hearts are rightly in touch with God can pray effectively. We hold that answered prayer is wholly contingent on God's power and the righteousness of our petition. It is difficult to imagine a teacher schooled in naturalistic psychology teaching a child in the church school to pray. If the teacher has no belief in spiritual reality he can have no real Christian prayer experience. If he has no real prayer experience, he can not convey it to others. Prayer and praise make up the major portion of worship. Rob both of their spiritual reality and the whole procedure becomes a hollow mockery.

Bible study is of primary importance in Christian education. Christians look upon it as the means of imparting the will of God to the pupil. Thus the pupil discovers God at work in the lives of Old Testament characters. Here he discovers all he may know of the acts and words of Christ, which knowledge is the root of all Christian life and growth. The naturalist looks upon Bible study as of minor importance. To him, the Bible contains only the human experiences of great and good men. Their experiences may or may not be of value to the pupil living under modern conditions. The naturalist makes pupil activities the chief element in the educational process, and introduces Bible information merely to supplement activities as the process may demand. The thought of outside spiritual direction through the impact of the living Word is foreign to his belief and therefore to his educational practice.

Psychological views also affect the ideals and the effectiveness of *Christian service*. While the naturalistic psychology has been somewhat responsible for the laudable accent on expressional activities in recent years, Christians have grave doubts as to the type of motivation it provides for such activities. The naturalist looks upon activities as means of establishing desirable reflexes in the individual and a "good society" among groups—a view which is fundamentally selfish. The Pharisees of Christ's day were busy in religious activities, but they were perfunctory and selfishly motivated. Christ, therefore, condemned them. Paul severely condemns a religion of mere works. True Christian action grows out of proper intellectual and spiritual preparation. There must first be faith in and full surrender to Christ. Second, an understanding of His revealed will. Then our actions will naturally reflect the spirit of Christ's life of unselfish service. When Paul surrendered his life to Christ and came to know His will, he carried the gospel to Europe; Livingstone surrendered and Africa turned to Christ; Huss surrendered and religious patriotism swept a nation; Luther surrendered and the Protestant Reformation shook the world. It is only as the unselfish wills of men find themselves united in the will of God that they best express themselves in harmonious and loyal service.

God.

The most serious effect of psychological beliefs in the field of Christian education has to do with the nature of God. Christians believe that God is not only One, but one Person and that His will controls all things. We believe that He created man, that He loves us and that He helps us become like unto Himself. Not so the naturalist. He holds that the universe is locked in natural law.

Man, a creature of natural law, is not endowed with consciousness capable of modifying conduct. Such a view tends to eliminate belief in a supreme Personality possessing this attribute. The universe becomes a physical mechanism, and the spiritual forces of personality a delusion. Man's own life and conduct, being mechanical responses to his physical and social environment, he tends toward a conception of Deity which is a mere personification of human relationships. Regardless of the Christian nomenclature, which may be used by the naturalist to cloak this view, it is nothing more or less than pagan. Through a similar process of reasoning, the German Nazis arrived at the conclusion that "the German principle is God."

Naturalistic psychologists, highly placed in the modern program of religious education, thus eliminate references to God in lessons for the Nursery and Beginner Departments of the church school, holding that the God idea is suitable only for adult minds. They substitute nature studies or identify God with nature. Christian educators believe that children of the tenderest ages can know God,* and that child life, as well as adult life, can not be properly motivated without a belief in a personal God.

Purposive psychology, through its concept of a self or soul, opens the way for belief in a personal God. For, if that soul be spiritual and is not wholly bound within the laws of physical cause and effect, it is not difficult to believe in a supreme spiritual soul who dominates the processes of the universe.

Sin.

Christians hold that sin is the transgression of God's will for man. Since, however, the mechanist destroys

* Jones: "Inspired Children" (Harper).

belief in a personal God and man's ability to be conscious of good or evil, there is no such thing as man's making a personal choice to do wrong. If conditioned reflexes determine all our acts, there is no place left for sin in our vocabulary. Religious educators influenced by this view are responsible for the disappearance of any systematic teaching about sin from our lesson literature. Such teaching is branded as "negative" and, therefore, *passe*. Some of these men have gone so far as to espouse a pragmatism which denies the existence of any unchangeable or eternal standards of truth. They hold that right and wrong thus become purely relative. What is right today may be wrong tomorrow. Each generation may make its own experiments and use or discard Bible standards. Christ did not hesitate to recognize sin as a reality and to warn men against it. The Christian teacher who would follow in His steps must needs create an aversion for envy, jealousy and lying along with a devotion to love, kindness and truth. Both positive and negative instruction were in His repertoire.

Jesus Christ.

The Son of God is central to orthodox Christianity. Christians believe He is one with the Father in power and glory, and that not only by His life and teaching, but that by His death and resurrection He made it possible for man to be redeemed from sin. Naturalistic psychologists have so modified man's belief concerning his own nature, concerning the existence of a personal God, concerning sin and the power of ideals to modify human conduct that they have undermined faith in Christ.

If God is only a projection of human social relationships, how can Christ be the Son of God?

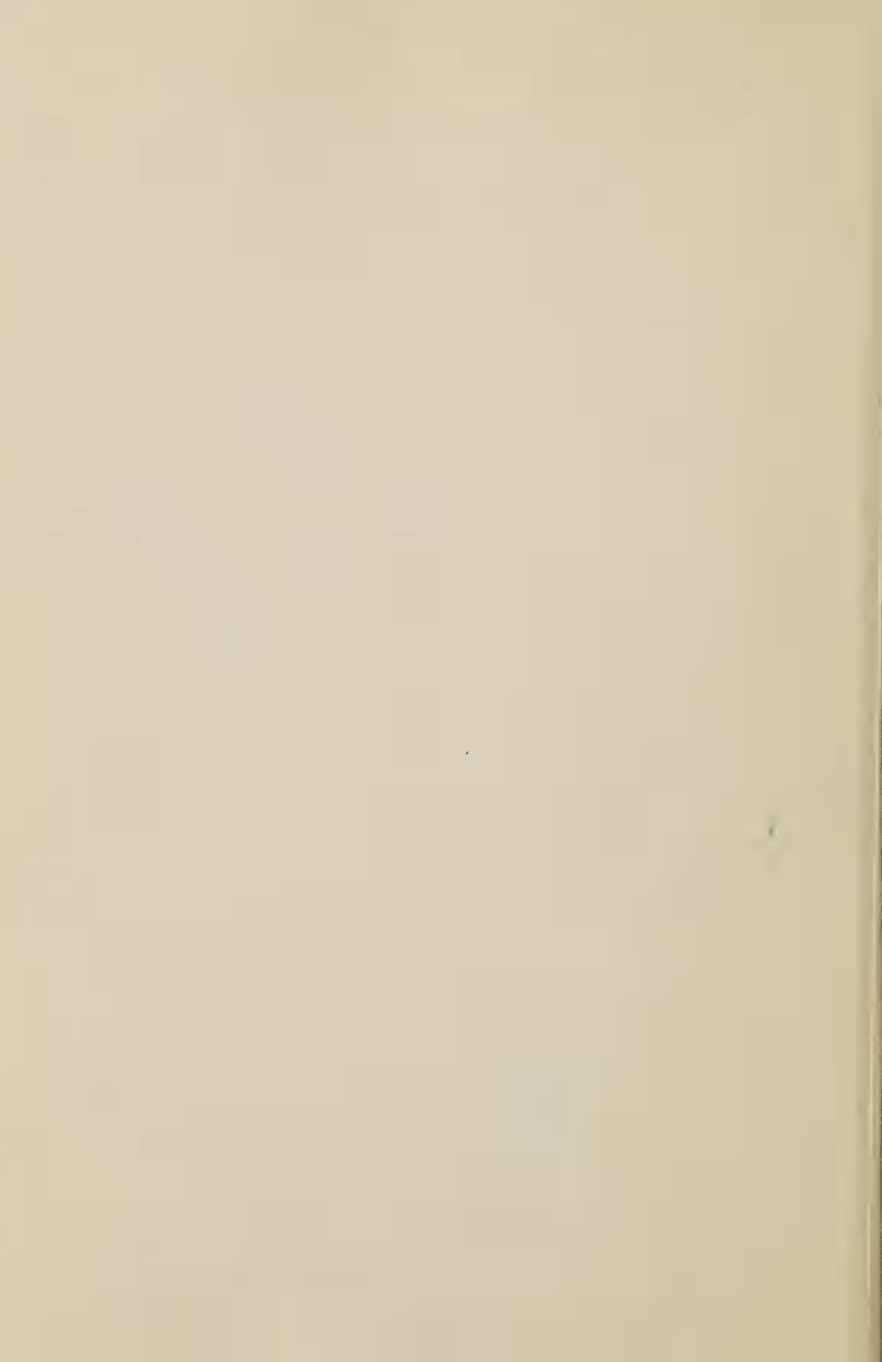
If there is no sin, what becomes of the necessity of Christ as Saviour and His atonement for sin?

If there is no consciousness with power to modify conduct and no such thing as spiritual reality, how can the living Christ change and transform men? How can He be with them and guide them in the path of righteousness?

The fact is that a comparison of the teachings of Jesus Christ as recorded in the New Testament and the naturalistic teachings found in some church-school literature reveals them to be diametrically opposed to each other. Christ taught God as a personal Deity. The naturalists reject that belief. Christ taught a personal immortality. Naturalists disintegrate such a belief. Christ taught that religion rests on spiritual reality. Naturalists give no assurance of such reality, and make religion a code of social ethics. Christ proclaimed the reality of divine truth. Naturalists say there is no absolute or ultimate truth; whatever truth exists is purely relative. Pages could be filled with a deadly parallel revealing the utter paganism of naturalistic teaching.

Purposive psychology, on the other hand, is in full harmony with Christ's teaching, principles and methods. Rightly applied it will glorify Christ and enable teachers to lead their pupils to accept Him as Lord and Saviour.

Part II
PRINCIPLES



The Purpose of Christian Education



Purpose in any field of activity determines means, method and spirit. No more fundamental question can be asked, therefore, than "What is the purpose of Christian education?" The answer must be based not on existing institutions, for the educational task is bigger than mere organizations; nor upon nomenclature of common usage, because names are secondary to things named; nor merely upon past history, for the past is not necessarily the measure of the present. Appeal must be made to common sense and, in the final analysis, to the Fountain-head of the Christian order Himself and to the record of His will as revealed in the holy Scriptures.

If we see an immense factory employing thousands of men, one of the first questions which arise in our minds is, "What is its purpose?" Upon inquiry we learn that it was built and is operated by a company engaged in the manufacturing of automobile tires. Upon closer investigation we find that an inventor, intent upon producing a tire superior to anything on the market, built a tire which met all the tests and justified all his dreams. With this model he was able to sell the process of manufacture to a group of men who backed it with their resources, organized the company and built the factory. In the

factory is, first, the model tire; second, the raw materials from which similar tires are to be processed; third, the tools or machinery for the manufacture; fourth, the workmen and supervisors and, finally, the finished product—exact reproductions of the model. Everything in the vast plant bends toward the ultimate purpose of building tires according to the pattern and the process of the great inventor.

Keep this figure of the tire factory in mind, for we shall have occasion to refer to it a number of times in this study.

COMMON CONCEPTIONS

There is much confusion in the Christian church today as to the purpose of its educational function. Let us examine some of the common conceptions:

Identical With Secular Education.

It is the aim of public secular education to train the human individual only for efficient individual and social living as a citizen of the State. Only body and mind are developed toward that end. Because of these serious limitations, secular education can not adequately deal with the whole problem of life. Because of them it produces men controlled by economic motives, by the desire for personal gain, by ambition or possibly by national or other social mores. In many cases these men are quite incapable of thinking in terms of the whole nature of man or in terms of what God would have them become.

This inadequacy of purpose has led to inadequate ideals and methods in secular education. The mind has been recognized as the measure of all things. A questionable evolutionary hypothesis has been made the approach to every educational problem. National expediency has been

substituted for the ultimate good of man. Among other things, the ethical element has been quite generally omitted from serious consideration.

In the very nature of our American democratic ideals we can not expect the public school to accept anything beyond its present purpose. There must ever be separation of church and state for the well-being of both. The public school might inspire its pupils to be honest, courageous and reverent citizens, but it can go no further. It can not inculcate any definite religious doctrine and, therefore, no adequate motive or control for ethical development. The church school, which deals with the whole life, can not accede to the limitations that would be imposed upon it by accepting the purpose of secular education as its own.

To Construct a New Social Order.

There are some who hold that the aim of Christian education is to construct a new social order in the world. This is, in many respects, a most worthy end. Who would not welcome that Utopia in which the human family might dwell together in peace and happiness? Christians believe, however, that there is a goal farther along, the universal attainment of which is essential to the achievement of social well-being and without which it can not be made permanent. A new social order will be a natural by-product of the system of Christian education which is able to put first things first in the minds of enough sincere and earnest individuals.

To Conduct a Social Center.

In actual practice, if not in theory, many of our modern Sunday schools are little more than social centers—institutions which provide a good time and keep community

standards of amusement high. They are, perhaps unconsciously following the old Epicurean philosophy which makes pleasure the ultimate reality. The head of the "school" is chosen because of his social qualities—a "good fellow" who is adept in the gentle art of being a "mixer." There is a "plant" well equipped for suppers, teas, card parties, dances and what-not; with an auditorium for lecture courses, dramatic events and a gymnasium for all sorts of athletics and maybe prize fights. Anything to cater to the community's taste for pleasure. At Christmas time the community grows kindhearted, and the school spreads Christmas cheer with a tree, generous baskets for the poor, etc. By no possible stretch of the imagination can such a shallow social program be said to be "Christian education."

To Gain Bible Knowledge.

Others believe that the aim of the church school is to inculcate God's Word. It should do this, it is true, if we were considering the process of instruction, but we are here considering its aim. What is the value of Bible learning—the number of books it contains, their proper divisions, the names of Old and New Testament characters, its historical facts in proper chronological order or even its doctrines in logical sequence—if all this is not a means to an end rather than an end in itself? We already have too many so-called Christians who have learned Bible information by rote, accepted it in the abstract, but who continue to live by an almost pagan philosophy. Merely acquiring Bible knowledge is not enough. We must look through and beyond the Bible itself to the Power which produced it, and then come to understand the purpose of that Power for mankind before we can discover the ultimate purpose of Christian education.

To Strengthen and Perpetuate the Church.

The church often looks upon Christian education as a means of strengthening its membership, broadening its influence as a world power and perpetuating the institution through the ages. This task is important and should never be underestimated, but if Christian education accepts this as its aim it will lose the power and the motive which will best accomplish it. What if the church became the largest organization in the world, but was made up of people out of touch with the will of God? It might become a dangerous menace and defeat the very purpose of its Founder. It is Christ who created the church, and it is He who, in the final analysis, is the Source of its power. The purpose of Christian education, therefore, lies beyond the church in the will of the living God.

An Official Statement of Purpose.

Some years ago, the leading Protestant denominations, through the International Council of Religious Education, issued the following official statement of the objectives of Christian education :

“1. Religious education seeks to foster in the pupil a consciousness of God as a reality in human experience and a sense of personal relationship to Him.

“2. It seeks to develop in the pupil such an understanding and appreciation of the personality, life and teaching of Jesus as will lead to experience of Him as Saviour and Lord, loyalty to Him and His cause and manifest itself in daily life and conduct.

“3. It seeks to foster in the pupil a progressive and continuous development of Christlike character.

“4. It seeks to develop in the pupil the ability and desire to participate in and contribute constructively to the building of a social order throughout the world, em-

bodying the ideal of the Fatherhood of God and the brotherhood of man.

"5. It seeks to develop in the pupil the ability and desire to participate in the life and work of the church.

"6. It seeks to give the pupil a Christian interpretation of life and of the universe.

"7. It seeks to effect the assimilation of the best religious experience of the race, as effective guidance to present experience.

"(This last objective has also been expressed in this way: It seeks to give a knowledge, understanding and love of the Bible, and an intelligent appreciation of other records of Christian experience.)"

The fatal weakness inherent in all the common conceptions under consideration is present in this official statement. This will be made clear in the light of our further consideration of the subject.

THE CHRISTIAN CONCEPTION

We should be able to use the same common sense in discovering the purpose of Christian education as we used in discovering the purpose of the factory referred to in the opening of the chapter.

Here is a divine institution in the world. Upon inquiry from the Word of God, we learn that it was built by the Lord Jesus Christ and is operated by Him through a company of believers on His name for the accomplishment of His divine purpose. For the true conception of that purpose we must go back to the master Teacher, Jesus Christ. He came into the world to give men what He variously termed "eternal life," "the abundant life," "perfection." All of these expressions can best be comprehended by saying that Christ's purpose was to save men and fit them to live in harmony with the will of God.

Wherever we find Christ, He is engaged in this sublime task. He was constantly striving to show men how to relate themselves to God in such a way that they might come into possession of His divine power. His own life in the flesh is the supreme example of the perfection which God can bestow.

When Christ gave His "marching orders" to His church He made it clear that its purpose was to be identical with His. He said to His followers, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to do all things whatsoever I have commanded you." This was just another way of telling them to win men and fit them to live in harmony with the divine will. Almost immediately great numbers went out to proclaim Christ's gospel. Everywhere they went they won men to Him and taught them to be like Him in life and works.

The apostolic church recognized four functions as inherently essential to the accomplishment of this purpose.



They are summarized in Acts 2: 41, 42: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls [this was Evangelism]. And they continued stedfastly in the apostles' teaching [this was Education] and fellowship [this was Fellowship], in the breaking of bread and the

prayers [this was Worship].” Each of these four—Evangelism, Education, Fellowship and Worship—is a necessary and useful function of the church only as it adds in the accomplishment of the purpose which Christ appointed.

Thus it is clearly seen that the educational function of the church has for its sublime object *fitting men to live in perfect harmony with the will of God*.

If the student will now refer to the objectives of Christian education as officially set forth by the International Council, he will see how each one of them which is essentially Christian is a by-product of this deeper objective. When the individual comes into harmony with the will of God—

He will be conscious of God as a reality in human experience, and have a sense of personal relationship with Him.

He will accept Jesus as Saviour and Lord, will be loyal to Him and manifest it in his daily living.

He will desire to participate in the life and work of the church.

He will progressively and continuously develop in Christlike character.

He will participate in and constructively contribute to the building of a Christian social order.

He will interpret life and the universe in Christian terms.

Unless the church school of today accepts the divine purpose as its own it will fall far short of the results it was divinely intended to accomplish.

Factors in Christian Education

There are a number of factors involved in the process of achieving the purpose of Christian education. First of all, there is Jesus Christ. Other vital factors are the pupil, the Word of God, the teacher and the organization.

In certain respects some of these factors are unchanging, so that the same things are eternally true of them. Jesus Christ is "the same yesterday, today and for ever." The human nature of the pupil is always the same—spirit, mind, body; intellect, emotions, will. It is a nature that has an eternal thirst which only the Word of God can satisfy. This Word is "sure and stedfast." "Heaven and earth shall pass away, but my word shall never pass away" is the fiat of God.

In certain other respects some of these factors are subject to change, so that the method of approach differs accordingly. The pupil, for example, though fundamentally unchanging in his human nature, undergoes a process of development from babyhood to old age. At different stages in that development there are different needs and capacities to be taken into consideration. Other elements may affect the pupil, such as his heredity and environment.

THE PROPER RELATION OF FACTORS

It is necessary that the factors involved in the process of Christian education be properly related if its purpose is to be successfully achieved. Here it may be well to again refer to the factory illustration in the preceding chapter. For factory, let us substitute Church school; for pattern, Christ; for raw material, pupil; for machines, the curriculum; for laborers, teachers; for finished product, the perfect Christian. Though all illustrations of this character are necessarily inadequate at some point,* we can see that it is in some such orderly arrangement that we are to carry on the business of fitting men to live in perfect harmony with God's will.

Now, there is a central or modifying factor to which all else in the factory must submit. The laborer might contend that he is that factor. The machinery, if it were vocal, might assert its superiority. The raw materials might rise up and demand obeisance. So it is in the field of modern Christian education. There is a great controversy over whether the process is pupil-centered or Bible-centered or what-not. Much depends upon the decision.

THE PUPIL-CENTERED THEORY

The pupil-centered theory in Christian education is copied from "progressive education," which happens for the moment to be the fad in our public schools. It may be well to recapitulate what has been said in previous chapters concerning this system.

The "progressive education" is rooted in the Darwinian theory, which considers man primarily an animal

* The chapter on "The Divine Element" will show that the process of achieving the ultimate goal of Christian education is not wholly mechanical.

organism reacting to the stimulus of the situation in which it is found.†

“Progressive education” is *pupil-centered*. Ellen Kay describes it, in the “Century of the Child,” when she asserts that racial experience, community life, curricula, methods and teachers all exist for the pupil and not the pupil for them. The theory, in its logical extremity, stresses *pupil participation* and demands a place for the pupil in government, planning and, in some schools, teaching for self-education. It uses the *project*, or learning through engaging in purposeful or purposed activities. Ideally, the pupils themselves purpose, plan and execute and judge the measure of their success. There is also *discussion and conference* in which truth is not imposed by the teacher, but teacher and pupil as friend adventure together in the quest for truth. The great slogan is “Learn by doing.” The classroom becomes a “living-room,” where in a rich environment the pupil faces and experiences real-life situations. *Instruction* is given only when the pupil desires it, thus making it vital and functional. Logical learning and texts are abandoned for the *psychological method* of personal discovery and experience. There is *free discipline*. The pupil is not coerced, except in time of danger. Its *experience-centered curriculum* does not depend upon a course of study or educational objectives, but is real, vital experience in which they find themselves,

† See Dorsey, “Why We Behave Like Human Beings,” and Overstreet, “Influencing Human Behavior.”

See also mechanistic psychology, with its original human nature as capacity of organic response, its concept of learning through “readiness to act,” exercise and the effect of action and its individual differences. Psychologists of this school include Thorndike, Watson, Kohler, Koffka, Freud, Jung and Adler.

Consider, too, modern sociology, in which it is held that man is made by his physical and social environment; and modern philosophy, which is largely materialistic and pragmatic, having rejected the idealism in which personality is constituted as reality.

their associates and their work. Thus, according to the "new education," the educational process is not a pouring-in, a molding from without or a development from within, but a *reconstruction of experience* in the light of changing situations and high hopes for the future.

Applying "progressive education" of the secular field to the religious field, pupil-centered enthusiasts hold that:

- (1) The pupil determines the process and program of religious education.
- (2) Like the Greeks, they say that the mind of the pupil is the measure of all things. They deny the existence of absolute reality. To them there is nothing that exists except that which is known and experienced, and this exists only as it is known by the pupil.
- (3) The project method has a prominent place.
- (4) Discussion and conference are substituted for instruction.
- (5) The idea of a set curriculum which contains authoritative and ultimate truth is rejected. The Bible is swept aside as a collection of myths and outdated experiences. In its place they put human experience.
- (6) Adjustment to the pragmatic present is their only concern. In the words of W. C. Bower: "Modern religious education conceives its task to be, not to teach the Bible as such, not to reproduce the religious experience of the past, but, with the use of these resources, *to assist growing persons to achieve a religious adjustment to the present world of reality in which they live.*"

Referring to our simple illustration of the factory, the pupil-centered theorist would hold that the "raw material" must control the whole of the manufacturing process.

THE CONTENT-CENTERED THEORY

To many other leaders in the field of religious education our task is to impart a given body of knowledge. This

may consist of a creed, a dogmatic theology, selected portions of the holy Scriptures or a curriculum containing all of them. The method is for the most part *transmissive*—the teacher acting as the medium through which the subject-matter is conveyed to the pupil; it is *external*—the subject-matter often being out of the range of the pupil's experience and imposed upon him from without; and it is *authoritative*—requiring submission of the mind of the pupil without question. It deals with the past, seeking to reproduce in present-day life the ideas, institutions and symbols of yesterday.

The content-centered appeal is especially to the intellect. A portion of knowledge is not only thoroughly memorized, but it is analyzed and interpreted until it is understood in its parts and as a whole. The knowledge may or may not be related to the experience of the pupil. In actual practice it is more often not so related. The Chinese and other Oriental systems of education are practical examples of the theory in the secular field. In the religious field it finds its fullest fruitage in the Roman Catholic Church. It is an educational system which conserves the experience of the past to a remarkable degree, and secures stability and perpetuity for the institutions which sponsor it.

Referring to our factory illustration, it would be like the tools and machines determining the ultimate process by which the finished product is to be made.

THE CHRIST-CENTERED THEORY

The advocates of this theory look to Jesus Christ as the Author and the Perfecter of life and of the faith once for all delivered to the saints. They hold that all needed faith and experience must be derived from Christ, the sole, perfect and divine Source. His faith is creative;

ours is derived from it. They would put the will of God, as revealed by the Master, into their own experience, changing that as well as themselves thereby. Their faith becomes vital in their lives by substituting the will of the Master for their own and discovering that this is the solution for all of the practical problems of modern life. The task of Christian education, as thus conceived, is, therefore, to properly relate the life of the pupil to the will of God through Christ, as revealed in the holy Scriptures. Like the content-centered theory it is largely transmissive—not of a dead letter, but the living and powerful Word from heaven which changes and transforms the life. The teacher is the agent of heaven by whom the Word is imparted—imparted with all the skill and ingenuity which God has given and man has devised. It is external in that the Word is revealed from a source outside and above the world, but it finds an internal response from those innate spiritual qualities of the pupil which were inbred at man's creation. It aims to develop the whole life of man—spirit, mind, body, intellect, sensibility and will. It takes into consideration the growing life of the pupil and transmits a growing faith. It is absolutely authoritative. It requires the submission of the pupil to the will of God through Christ to such a degree that the human will is impregnated with the divine will. The Christ modifies every phase of the Christ-centered educational process. To the exponents of this theory He is indeed the Way, the Truth and the Life.

In the factory it would be like the inventor's pattern for the perfect tire dominating the company, the factory, the raw material, the laborers, the machines and tools and the finished product. Every factor involved would contribute to the reproduction of the ideal tire in practical, marketable form.

A Comparison of the Current Theories of Christian Education

CHRIST-CENTERED	CONTENT-CENTERED	PUPIL-CENTERED*
Aim: To fit men to live in harmony with the will of God. Method: Leading the pupil to know and to do the will of Christ as it is revealed in the Scriptures.	Aim: To teach the Bible or church dogma. Method: Imparting knowledge of the Bible or church dogma.	Aim: To teach the pupil. Method: Guiding the experiences of the pupil.
PROCEDURE	PROCEDURE	PROCEDURE
1. Open God's Word. 2. Consider the capabilities of the pupil. 3. Give the pupil a vision of the kingdom of God. 4. Search the Scriptures to obtain an intelligent understanding of Christian doctrines. 5. Secure the pupil's submission to Christ. 6. Aid the pupil to relate what he learns to practical Christian living and to a deeper experience of God.	1. Take portion of Bible or church dogma. 2. Imparting of truth or fact aim of teaching. 3. Truth interpreted by explanation. 4. Truth may or may not be related to experience of the individual. 5. Implication that knowledge will control conduct.	1. Discover the needs and interests of the group. 2. Vital need the basis for aim of teaching. 3. Aims selected necessary to meet individual's need. 4. Materials selected by both teacher and pupil, through the use of which the needs may be met. Many materials Biblical. 5. Materials and activities of such a nature that leader and pupil could adventure together in finding answer to needs.

* Pupil-centered theory as stated by Mildred O. Moody.

CONCLUSIONS AND A CHOICE

With the various theories concisely stated we may now reach a conclusion and make a choice. All of them have some splendid features. But each theory must be measured by the Christian standard.

The pupil- or experience-centered theory may be summed up in the oft-used phrase of its exponents, "Education is life." It is simply another way of saying "Man is the measure of education." It is essentially the ancient Greek theory "Man is the measure of all things." We must agree with exponents of the experience-centered theory that any system of education which fails to relate itself definitely to the life and experience of its pupils is worse than useless. But, on the other hand, it is evident that an education which makes such a changing and intangible thing as life its center is like a ship without a rudder. Life may mean crime, disease, dirt, ugliness, error and death; or it can mean everything that is good and fine. What does it mean to the experience-centered theorists? If they say, "The good and the fine," they immediately admit the necessity for some norm or standard by which to judge goodness. If they say the commonly accepted goodness of society at its best, we must ask whose idea of commonly accepted goodness—the church's idea, the gangster's idea, the government's idea? The fact is, our human society is changing so rapidly that today's goodness is evil by nightfall, and even if it were not, what exists can not be the standard for what ought to exist. If they say "Christ is that standard," then we must ask, "Whose Christ—St. Augustine's, Calvin's, Luther's, Strauss', Voltaire's, Fosdick's or Papini's?" A mere Christ fashioned to suit the whims and fancies of men is no norm or standard. There ought inevitably be an appeal to the Christ of the Bible,

according to Christian standards. It is at this point which all true Christians break with the extreme experience-centered theory. It depends too much upon human inclinations and philosophies to the neglect of the teachings of God's Word. The Christian way to integrate life in the process of Christian education is: (1) To accept the perfect man, Jesus Christ; and the characteristics of the perfect society, the kingdom of God, as guaranteed by the divine revelation of eternal truth, God's Word, and then (2) to select those experiences, activities, life-situations and studies which best contribute to the ultimate end, a life properly related to the will of God.

The content-centered theory may be summed up by paraphrasing Matthew Arnold: "Religious education is a knowledge of the best Christian thought and tradition." * To some this is embodied in the creeds, theological works and traditions of a given sect. To others, it is contained in the Bible and the Bible alone. The former body of knowledge may be very valuable for historical purposes, but, since it is the product of fallible men and itself heir to all the frailties of its producers, it most certainly is not the ultimately proper standard for life. Especially is this true when the content-centered theory does not allow for the modification of the content to fit the changing needs of a changing society. Many of the man-made creeds which met the needs of the sixteenth century are outworn and useless in these modern days. If we admit the validity of the authoritarian and purely transmissive methods of this theory we most certainly must have a perfect content. This, claim Bible-centered exponents, is what we have in God's Word. True. The Bible is the

* Arnold actually says, "The truly cultured man is one who possesses a knowledge of the best that has been thought and done in the world."

inspired and infallible Word of God—His revelation of the Way, the Truth and the Life. But, we must remind them, the Bible is (1) a composite book and (2) it is a means to an end and not an end in itself. It is composite in that it deals with different ages or dispensations of God's grace. Although they are all a part of a single purpose in the mind of God, we live in only one of those dispensations—the Christian. It would be folly to teach the Mosaic code in its entirety as recorded in Exodus and Deuteronomy as a standard for present-day living. It is primarily Jewish. While all of the Bible is the Word of God, is of value historically and theologically, and should be taught at sometime in the curriculum, we should select only those portions which are distinctly Christian as the standard which is to control and modify human conduct. Furthermore, if we were to accept the distinctly Christian portion of the Bible, according to *the content-centered system*, we would still fail to achieve the purpose of Christian education. It is at this point that the experience-centered theorists have wrought such havoc with the content-centered position. They say, and with excellent point, that the mere inculcation of Bible knowledge is futile. We may learn the names of the apostles, outline the life of Christ, recite the Sermon on the Mount and read the Bible through a hundred times, but fail absolutely to understand that Christianity is a vital force to be used in meeting every need of life; and having missed this we have missed *all*. Bible knowledge is not enough—we must have vital experience of God and practical Christian living. Bible content must be selected to meet the needs of varying age groups. Here again, the content can not be the modifying factor.

The fact is we are forced to turn to *the Christ-centered theory* as the only solution to the problem. Any system of

education which does not have Christ at its center is not Christian education. He is the Pattern. He is the Way. He is the Truth. He is the Life. In this Christo-centric system we can find room for all that is best in the experience-centered and content-centered systems—all that conforms to His standard. (1) The Bible will have its proper place. Some one has said, “everything in the Bible before Christ points forward to Him and everything after Christ points back to Him.” Only in this inspired Book of books can we find Him credibly and properly revealed. This must be the completely authoritative and modifying textbook of the Christ-centered system. (2) The pupil will have his proper place. All the loving solicitude of Christ for lost humanity must be ours for him. Wisely we must instruct him in the will of God for his life, and tenderly through his developing years lead him to do that will. Thus, with our help, he will grow in grace and in favor with God and man. William Gladstone once said, “There is but one great problem of the hour, and that is building the mind of God into the soul of man.” Christ did that in His day. We had best do it in His way.

The Christ, then, must modify everything in the system of Christian education. The pupil must seek to be like Him. The teacher must be a worker with His Spirit and His deftness. The curriculum must exalt Him. The organization must be His church functioning educationally. All these factors in their proper places must be one in Him. And thus unto Him will be the glory for all that may be accomplished.

The Pupil



Man—the “raw material” to be processed in the task of Christian education—is the creation of God. He can best be analyzed in a series of triads.

When God created man (Gen. 2:7) He formed him “out of the dust of the ground” (body); “breathed into his nostrils the breath of life” (spirit), and “he became a living soul” (mind). Thus we learn that man is a threefold being composed of body, spirit and mind.

THE THREEFOLD NATURE OF MAN

No one is able with absolute authority to completely separate one phase from another. They are interrelated in the same mysterious whole as the personalities in the threefold nature of the one God. But we may well consider each of these phases of human nature.

Body.

The body is the most apparent of the three. Possibly this is why the grosser scientists have attempted to explain man in material or physical terms. An ingenious chemist has thus analyzed the human body: “A man has enough fat to make seven bars of soap; enough iron for a medium-sized nail; enough sugar to fill a shaker; enough

lime to whitewash a chicken coop; enough phosphorous to make 2,200 match-tips; enough magnesium for one medical dose; enough potassium to explode a toy cannon; enough sulphur to rid a dog of uninvited guests; enough water for a small-sized bath, and enough salt to pickle a pound of pork. Total drug-store value, \$0.98."

An analysis of the seventy constituent chemical elements of this "dust of the ground" would reveal that each is to be found in the earth.

Here we have proof of two facts: (1) That the Bible account of the creation of the body is scientifically accurate. Man was formed out of "the dust of the earth." (2) That man is more than material, inasmuch as such an analysis fails to explain his more complex aspects.

There is something about man which eludes the chemist. His delicate instruments which penetrate the flesh and bone to reveal and photograph hidden tissue can not record the ideals which motivate life or the emotions which stir the soul. Beyond the apparent there lies a real force which controls the body. It is "the living soul."

Paul tells us that the body is the temple of the Spirit (1 Cor. 3:16). It is the physical dwelling place of the immortal soul. As such it should be minutely understood, carefully guarded and wisely used. Physiology helps us to understand the body, sanitation and hygiene help us to guard it and physical exercise in varied forms keeps it in use. Christian education, while not directly concerned with man's physical nature, can not ignore it—so closely and vitally is it related to the whole being.

Mind.

The physical and spiritual natures of man meet in the mind. The nervous system of the body is the seat of the mental life. It consists of the brain, the spinal chord

and many sensory and motor nerves. The brain is the center from which all mental life emanates. The sensory nerves keep the mind informed regarding the outside physical world and, in turn, the motor nerves are agents of the mind to direct the body in its functions and operations.

Attributes of the Mind.

Although it resides in matter, it possesses five attributes: First, it is *immaterial*. It is not matter. It does not obey the law of gravitation or inertia or any other law of the physical realm. Its operation is not, therefore, subject to glandular secretions or physical reactions as the behavioristic psychologists would have us believe, although its normal functioning may be affected thereby.

Second, the mind is *unitary*. While it thinks, feels and wills, these activities are kinds of behavior of one mind. We do not have three minds, but one mind which does three different things. Third, the mind is *self-active*. It can change its own behavior; it can start and stop various directions of activity. Fourth, it is *self-conscious*. The mind is conscious of its own behavior. An old German philosopher gave a great dinner to celebrate the first time his boy said "I." That, said the sage, is proof unquestionably that my boy is a human being. Through this attribute of the mind we are able to say, "I think," "I feel," "I will." Fifth, it is *abiding*. Matter loses its identity when subject to change. A piece of coal, if burned, ceases to exist as coal. Its chemical elements pass into gas, ashes and smoke. As matter, it may be indestructible, but it has lost its identity. Mind, however, may pass through many changes of human experience from the cradle to the grave, but it always retains its identity. Mind is abiding.

Posited in the mind is another element—the spiritual. It is through this element that the mind is kept aware of the great realm of things outside and above the earth. Just as surely as the sensory nerves reach out toward a physical world, there are invisible mind tendrils of amazing sensitiveness which reach out to the spiritual world over which man's Creator presides—the world from which he came and to which he must return.

The mind is, therefore, a mediating element in the nature of man by which the whole being is related to two worlds—the physical and the spiritual. Man is a slave to neither. He is a free agent. He may adjust himself to these worlds or he may break with them. In the physical realm he may change his environment or move from one state to another. In the spiritual realm he may obey either good or evil influences or break with one to accept the other.

Spirit.

Here we have the most intangible element of the threefold nature of man. It is the "breath of life" imparted by the living God. Without it both mind and body are useless. Science has admitted its existence, but it has eluded all their efforts to analyze it. It is the mystery which has caused man to stand in awe and adoration of the similar Element which gave it birth. It is the channel through which come the divine impulses to do the will of God.

Body may be modified or even lose its identity. Mind may be changed, or through some physical defect of its organs be unable to function, but the spirit is the same yesterday, today and forever. It is immortal. Mind, in its spiritual aspect, may likewise be said to partake of this immortal character.

Dr. Athearn has made this fact live in a well-known story:*

“One summer day, more than forty years ago, when I was a very small boy I wandered out into the spacious yard which surrounded my boyhood home. I soon discovered a rain barrel beneath the eaves of the house. Childish curiosity prompted me to push a broken chair beside the barrel and then to climb upon the chair so that I could look into the barrel. The barrel was nearly full of water. The sun was shining in such a manner as to produce a perfect image of myself in the water. I was fascinated.

“I put my hand down to the image, and the image put its hand up to me. Soon I was completely absorbed in delightful play with the image in the barrel. While I was thus engaged, my big brother slipped up behind me, lifted my feet from the chair and pushed me head-first into the barrel of water. I gave one loud, terrified scream before my head went under the water, and then down, down, down I went. It seemed to me that I should never touch the bottom. I can remember, vividly, what I thought as I descended into that rain barrel. My first thought was, ‘I wonder if I can swallow it all.’ My next thought was, ‘Shall I never reach the bottom?’ Just then my mother, who had heard my scream, caught me by the heels and pulled me, dripping, from the barrel. How well I remember the feeling of anger which filled my mind as I discovered my brother hiding behind the rain barrel and realized that it was he who had caused my unexpected descent into the barrel! And I remember also the thrill of joy that filled my soul when my mother spanked my brother for ‘ducking’ me.

* Walter S. Athearn, “Introduction to the Study of the Mind” (Westminster).

“Over forty years have passed since my rain-barrel experience, yet the same ‘I’ who was ‘ducked’ in that rain barrel is penning these lines in which all the feelings and volitions and thoughts of the event are vividly recalled. I have passed through joys and sorrows, I have traveled many, many miles, my mind has had the discipline of years in schools and colleges and yet I am the same ‘I’ of my childhood days. I have been modified by the experience of a busy life, but I have retained my identity.

“But while the same ‘I’ that was ‘ducked’ in the rain barrel so long ago is here today, not an atom of the body of the boy who was ‘ducked’ in the rain barrel is here now. I have lived in several different bodies since that childhood experience. The shifting chemical atoms of my body have come and gone, but I have remained ‘I’ through all the years. I am a modified ‘I,’ but still the same ‘I.’ I was ‘I’ in a body of fifty pounds; I was ‘I’ in a body of one hundred pounds; now as a grown man I am still ‘I’ in a body of one hundred and sixty pounds. Cut off my arms, and I am ‘I’; cut off my legs, and I am still ‘I.’ Mutilate my body as you may, and I shall still be ‘I.’ And when my body shall crumble into dust, I shall still be the abiding, ‘immortal I’ which even death can not destroy. What a sublime thought it is that I am always I, and you are always you! Matter modified loses its identity, but mind modified retains its identity.”

THE THREEFOLD CAPACITIES OF MIND

Since the mind of man is the all-important medium through which man is able to properly adjust himself to physical and spiritual entities, it is important that it be carefully analyzed and properly understood.

As we have already indicated, the mind thinks, feels and wills. Its capacity to think is called the intellect.

Its capacity to feel is called the emotions. Its capacity to act is called the will.

The Intellect.

The intellect possesses six faculties: (1) *Perception*, by which the mind receives sensations of sound, color, taste, smell, touch from the physical world and translates them into knowledge. (2) *Memory*, by which it records, retains, recalls and recognizes its perceptions. (3) *Imagination*, by which it weaves percepts into new combinations. It is in this realm that man is able to create—the architect his plan, the painter his picture, the author his plot, the scientist his hypothesis. Here, too, man's religious life sees reality in spiritual things. (4) *Conception*, by which the mind analyzes and classifies its percepts. (5) *Judgment*, by which it compares concepts and arrives at a conclusion. (6) *Reason*, by which it compares judgments and arrives at a conclusion.

Men have written books about each of these faculties, and even developed whole sciences about some of them. For instance, logic is the science which treats of the laws governing the process of reasoning. The student will thus see how elementary must be our treatment of this great subject of the pupil, when we attempt to limit its consideration to a single chapter.

The Emotions.

James says there are ten fundamental human emotions: Fear, love, curiosity (or "wonder"), imitation, emulation, ambition, pugnacity, pride (these four are called "the ambitious impulses"), ownership, constructiveness.* According to MacDougall, the instincts and

* "Talks to Teachers" Chap. VII.

innate tendencies are: Fear, disgust, curiosity, pugnacity, self-assertion, self-abasement, parental love, sex, gregariousness, acquisition, construction, sympathy, suggestion, imitation, play, rivalry, habit and temperament. Other psychologists suggest slightly varying lists.†

These native emotions may be divided into two classes: *Altruistic* and *egoistic*.

The egoistic emotions flow toward one's self, making our selfish natures the center of experience and include love, pride, etc.

The altruistic emotions flow out from one's self toward others, making others the center of experience, and include happiness, pity, malice, envy, etc. Both kinds of emotions may be social or nonsocial, depending on whether or not they are personal or nonpersonal.

The emotions foster self-realization. They add values to objects and cause us to appreciate them. Through the emotions a "mental set" may be broken up, the mind organized around new objects and conduct changed. The emotions enlarge our lives and tend to unite them with the life of God.

When the emotions become dormant through suppression or neglect the whole physical, mental and spiritual being may become deranged.

The Will.

As we have already learned, the will is the mind's capacity to act. Through its driving power things are accomplished. Acts of will may be spontaneous or *involuntary*; or they may be *voluntary*, i. e., the result of deliberation or choice.

Involuntary acts are without thought as to purpose or results.

† "Social Psychology" Chaps. III and IV.

Voluntary acts are choices of ends. The more definite the end, the more unhesitatingly is the choice made. A real future event or person or object which the will can affect is necessary to induce the will to act.

Through this capacity, the mind is able to exercise control over the whole being or other beings or other objects. The will enables man to exert power over his environment. It moves everything to suit its own purposes. It transforms people and things to its own ends.

THE THREEFOLD DEVELOPMENT OF MAN

At birth the human being is different from the human being at maturity. Joseph Cook, the author of the famous "Boston Monday Lectures" of the last generation, once described life thus:

Man's life means	Fiery forties,	Shortening breath,
Tender teens,	Forcible fifties,	Death,
Teachable twenties,	Serious sixties,	The sod,
Tireless thirties,	Sacred seventies,	God.
	Aching eighties,	

The most casual observer divides the life of the developing person into at least three periods or stages: Childhood, Youth and Adulthood. These periods are based on his dominant physical and mental, characteristics.

Childhood covers the ages from birth to eleven years, and is usually divided into four stages of development, for the purposes of the church school:

The Child.

(1) Nursery or Kindergarten, Ages up to 3 years. Beginnings of physical and mental life.

(2) Beginner, Ages 4 and 5 years. A time of rapid physical growth, when the child possesses play instinct and

imagination to a marked degree, is restless and dependent upon others.

(3) Primary, Ages 6 to 8. School age, with rapid mental development. It is a time of imitation, play, questioning, candor, faith and emotion. Habits are beginning to be formed.

(4) Junior, Ages 9 to 11. The preadolescent years, marked by rapid mental and physical development. Sometimes called the "drill period" of childhood. The memory is particularly acute. Other prominent characteristics: Curiosity, acquisitiveness, sex-antagonism, gang spirit. The sense of morality and the sense of justice are strong and may be easily developed.

The Youth.

Youth, or adolescence, covers the ages from 12 to 24 and, naturally, falls into three stages:

(1) Intermediate, Ages 12 to 14. This is normally the final stage in which rapid physical growth occurs. Self-consciousness and awkwardness are especially apparent. Mental life is vigorous. There is often an overplus of physical energy.

(2) Senior, Ages 15 to 17. The period of emotional development, marked religious activity, sex awakening, "puppy love" and breaking with accepted ties, customs and traditions.

(3) Young People, Ages 18 to 24. The period of full physical development, romance, logical analysis. Life choices are beginning to be made. Standards of character are being definitely formed.

The Adult.

Adulthood covers the ages from 25 to death, and has three periods:

(1) Early Manhood and Womanhood, Ages 25 to 34. The period of new adjustments—social, personal and professional.

(2) Middle Age, Ages 35 to 64. The period of maturity when the normal person reaches the peak of his powers. Families are to be raised, business is to be developed, careers are to be made and other contributions are to be made to society.

(3) Old Age, Ages 65 to death. The period of fruitage, wisdom, devotion to worthy causes or retirement. Education plays little part in making life in this period.

Here again, books have been written about each of these stages of human development. We can only skim the surface of a vast field.

Beyond this analysis of the pupil lie many areas which we can not attempt to fathom. There is the problem of race, about which the science of ethnology has been built; the problem of heredity with its attendant science of eugenics; social environment, which is considered in sociology, etc.

It is likely, however, that for our simple purposes we have become sufficiently acquainted with the "*genus homo*"—the raw material out of which the Christian educator would form a creature well-pleasing in the sight of God. In Chapter 16, we will consider the method best designed to educate him.

The Curriculum



The course of study prepared and provided for the pupil in the program of the church school must be carefully and wisely organized if the purpose of Christian education is to be achieved.

Christ should be at the center of the curriculum, predominating and modifying each element involved. The Bible, the church, the expressional activities are means by which He is to be exalted in the life of the pupil. When we give Christ His proper authority in curriculum there will be no loss of emphasis upon the Scriptures, for He insisted that "they are they that testify of me"; the church will not be relegated to a place of minor importance, for it is "the body of Christ" purchased by His own precious blood; the pupil will not be neglected; for Christ came to give man life and give it "more abundantly." When the pupil accepts the control of Christ, his attitudes, habits, conduct, relationships and ideals will be immeasurably enriched.

LEARNING GOD'S WILL

A proper curriculum must primarily seek to acquaint the pupil with God's will. This is found in only one authentic source—God's Word.

It will be recalled, from our consideration of the history of religious education, how vital a factor God's Word was from the very beginning. At first, God spoke directly to the pupil. Then He deposited His revealed Word with patriarchs and prophets, who in turn conveyed it to the pupil. Gradually this deposit of truth was recorded in the Book of the law, then in the Old Testament canon. Following a similar deposit of God's Word through Christ and the apostles we have the New Testament canon. We now possess the full and final revelation of God's will in what we call the Bible, along with the valuable experiences of Spirit-guided men who applied God's will to life. The Bible, therefore, must have not only a central place in the curriculum of Christian education, but it must control and modify all the remainder of curriculum.

It is not in the scope of this work to deal exhaustively with the problem of the credibility and inspiration of the Bible or with the theological interpretation of it. We can only touch on the problems which have an important relation to curriculum.

The Bible, the Word of God.

The Bible must be taught as the Word of God—divinely inspired and authoritative. The pupil needs to so regard it. It meets every need of life. It reveals the way of salvation. It has stood the critical tests of the ages. It has the universal appeal. Human experience proves it to be true. The character of those who accept it demonstrates its validity. In the words of Bishop Wm. F. Anderson:

“The Bible is the begetter of life; the uprooter of sin; the revealer of God; the guide of history; the fashioner of law; the friend of science; the comfort in sorrow; the foe to superstition; the textbook of ethics; the star of death's

night; the light of the intellect; the enemy of oppression; the strength in weakness; the promise of the future; the pathway in perplexity; the illuminator of darkness; the escape from temptation; the forerunner of civilization; the character of all true liberty; the inspiration of philosophies; the secret of national progress; the soul of all strong heart-life; the steadier in the day of power; the embodiment of all lofty ideals; the guide and hope and inspiration of man; the ornament and mainspring of literature; the mold of institutions and governments; the regulator of all high and worthy standards; the answer to the deepest human heart hungerings."

Both teacher and pupil, backed by the church and its eldership, must hold that the Bible and the Bible alone contains the rule of faith and practice. The program of Christian education which departs from this principle does not possess the elements for producing life after the divine pattern and is doomed to failure.

A Composite Book.

If the Bible is to be made an effective tool, we must realize that it is not one book, but sixty-six books. The first apparent division is the Old Testament and New Testament. The thirty-nine books of the Old Testament naturally fall into such divisions as Law, History, Devotion and Prophecy. The twenty-seven books of the New Testament likewise consist of Biography, History, Letters to Christians and Prophecy.

A closer examination reveals different eras or dispensations of God's dealing with man. While all the revelation has a definite unity, showing the unchangeable and eternal will of God for man, definite chronological portions of it are clearly differentiated one from another. Thus we have the Patriarchal era, the Hebrew era and the Chris-

tian era. Other minor divisions may be discerned by the careful student. Since we live in the Christian era, and are definitely under the authority of Christ, our study of the Bible must be centered here. The person and teaching of Jesus Christ must guide us in our use of the whole Book.

A Comprehensive Book.

The type of Bible materials is comprehensive and easily applicable to various forms of study. We find an abundance of *biographical* material. Abraham's foibles, Jacob's deceits, Gideon's idolatry, David's crimes, Peter's denials give opportunities of pointing the consequences of sin. In the life of Christ we envision the Man without sin. Nothing is more effective than biographical study in which men see themselves mirrored in the experience of other men. There is *historical* material dealing with, for instance, the question of national behavior in the story of Israel. In righteousness the people prosper; in sin they suffer reverses. Repentance and return to do the will of God are followed by prosperity. Prosperity brings subsequent luxury and laxity, and then follows apostasy. So the cycle of history ran thousands of years ago. So it runs today. The Bible contains *devotional* material in abundance. Out of the experiences of David come poetry which expresses universal longings of the human heart. In the writings of Job we see humanity in the furnace of affliction wrestling with the problem of good and evil and coming out victorious through faith in God. Paul and John reveal the spiritual technique of Christianity in all its victorious workings in their lives. Such a study of God's Word places us in the wholesome air of the spiritual world, and our souls respond and thrive under it. So we might go on considering the Bible as the

sourcebook for the best *literature, philosophy, sociology, law*, etc. There is no end to the culture of mind and soul which lies in this sacred library. It meets every need of human life.

A Graded Book.

The Bible is a graded book. While written by adults to adults, it contains materials which are easily adaptable to all age groups. Many portions of the first four Old Testament books—the books of law—were written for transmittal from parent to child. Proverbs is, by its own testimony, a book suitable for instruction of the young. Hero stories are to be found in abundance. They thrill the hearts of Junior boys and girls. Nature stories catch the attention of the smallest tots. Paul admonished children to obey their parents. He also wrote to a young man, Timothy. Again he plumbs the depths of philosophy. The teachings of Jesus are couched in language simple enough to interest the child, yet they deal with truths so profound as to engage the most mature intellects.

In the early church, the sacred writings were the subject-matter of teaching and of study from childhood up. Paul reminds Timothy (2 Tim. 3:16, 17) that, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." The word "instruction" in this passage comes from the Greek *paideia* (root *pais*), signifying an education begun in childhood. The sacred writings were, therefore, considered by the apostles to contain the necessary instruction for all age groups, from the child's first dawns of reason and conscience step by step until he becomes a man worthy of the inheritance of the saints.

How to Teach the Bible.

Because the Bible is unquestionably the most important item in the course of study, we must not overlook our obligation to teach it in the best possible way: (1) It must be taught clearly and logically from the Christian viewpoint. (2) It must be taught in harmony with the laws of sound Christian pedagogy. Bible materials must be selected and suited to the different needs and capacities of the pupil. (3) It must be comprehensively presented so that not a single lesson which the Bible contains will be missed during the period in which the course of study is pursued. (4) It should be emphasized and illustrated by extra-Biblical materials which are in harmony with its letter and spirit. In the first instance there may be some difference of opinion as to method. Further than intimations already dropped, we shall not consider the matter in this book.

Selecting Bible Materials.

With reference to selecting and suiting Bible materials to the pupil two things are involved: (1) His needs and (2) his capacities.

The inherent needs of the pupil may be stated as spiritual, intellectual, physical and social. The Bible should be taught with each of them in mind so that he may be thoroughly fitted for life. Each of these inherent needs is modified by areas of human experience which include: Personal relations, family relations, school relations, church relations, other community relations, national relations and international relations.

The pupil's capacity is a vital consideration in the selection of Bible materials. "Come, children, listen to me, I will teach you the fear of the Lord" was not said to adults; neither was the first chapter of John's Gospel

written for Beginners. The following suggestive outline may prove a basis for thought on this subject:

Beginner: Nature stories from the Bible, Bible stories related to nature, choice Bible sentences, elementary stories from the life and teachings of Christ.

Primary: More advanced Bible materials of the type indicated above, memorization of the simpler Psalms and New Testament verses.

Junior: Memorization of books and divisions of the Bible and historical and theological outlines. Biographical study of patriarchs, prophets, kings, Christ and the apostles. The running story of Revelation.

Intermediate: Bible ethics, social problems. Studies of separate books of the Bible.

Senior and Young People: As above plus the history, teaching, organization and life of the New Testament church. Facts about the Bible.

Adult: Studies in separate books. Topical research studies in the whole Bible. A wide range of interpretative study.

Study of the Whole Bible Essential.

All parts of the Bible should be included at some time in the course of study. If the whole Bible is God's Word to man, it is patent that he should know the whole Bible—its history, its laws, its devotional material, its ethical content, its prophecy—each in its proper relationship. The perfect man needs a complete knowledge of the perfect revelation.

Extra-Biblical Materials.

At this point we should face the fact that the content of the comprehensive curricula must include some materials outside of the Bible. The pupil should have an intelligent

acquaintance with the great hymns of the church, the missionary enterprise, church history, Christian sociology, temperance, stewardship, world citizenship, comparative religions. There are, furthermore, certain courses of study of a specialized nature which should be made available for those who wish to prepare for local church leadership such as teacher-training courses, including pedagogy, psychology, etc. Because the average church school has considered many of these subjects outside its field or, as is more often the case, because of sheer lack of educational vision, there have arisen all sorts of hit-or-miss, conflicting and confusing efforts to meet the situation. Let us take missionary education as an example. Walter Albion Squires * states the case admirably:

“It has often happened that missionary education in the church schools has been promoted by some agency of the church which does not have charge of constructing the general curriculum of these schools. Hence, missionary education comes in as an added and unrelated item of the curriculum. A missionary superintendent is appointed to promote missionary education in an individual church. She devises plans for accomplishing the task assigned her. Perhaps she secures ‘five missionary minutes’ in each Sunday-school session, and tries to give the pupils the missionary education they need by a light sprinkling of information on the subject of missions once a week and for five minutes at a time. This is better than nothing, perhaps, but it is an almost impossible teaching arrangement.

“Perhaps the missionary superintendent undertakes more ambitious plans. She seeks to create organizations independent of the Sunday school which will give a larger

* “A Parish Program of Christian Education” (Westminster).

and more efficient education in missions than can be crowded into a Sunday-school program which has already been made up and is already too full for the time available. She creates a series of missionary organizations which will gather into mission study classes all the constituency of the church from the infant classes to the adults. She sets in motion this educational machinery independently of the other educational agencies of the church. The organizations succeed in reaching about ten per cent of the girls and women of the church. The remainder of the church-school pupils get only a scattered and incidental information concerning this great phase of the church's task. . . .

"What is needed is for all agencies of the church to get together and build a church-school curriculum in which all subjects, such as missions, are given a place and an emphasis in proportion to their importance. Each of these subjects would thus be made a part of the religious education and training of every pupil of the school. Subjects could be emphasized whenever the lesson materials made such emphasis natural and effective. Important subjects could be given extended periods in which they could be fully treated."

In all such extra-Biblical studies the greatest of care should be exercised to guarantee the use of materials true to the Bible. Every text should be measured by this standard. Better have no study than the kind which openly or subtly undermines the very foundation of Christianity itself.

DOING GOD'S WILL

As suggested at the outset of this chapter the ideal curriculum extends beyond the use of materials into the realm of expressional activities. The apostolic injunction,

"Be ye doers of the word and not hearers only," is applicable here.

Activity is necessary to the educational growth of the pupil. He may give intellectual assent to doctrine, but he will never fully realize that it is true until he has experienced it—until it is demonstrated in the real facts of life.

A Vital Distinction.

We should pause long enough, however, in this consideration to make clear the difference between controlled activity and instinctive or impulsive activity. The so-called "progressive educators" consider educational activity to be simply a series of organic reactions to situations with reference to certain instinctive needs and desires. In actual practice this means the rejection of effort, discipline and duty and exalts individual freedom to the point of unbridled license. The system has no place for the full and final authority of Christ or the Bible. Some time ago, the curriculum committee of the International Council of Religious Education made an extensive nation-wide survey to learn what typical conduct situations the pupil is likely to face so that an adequate experience-centered curriculum could be developed. It was their purpose to thus "set" the pupil's mind to respond in a socially acceptable manner in the presence of these typical situations. Virtually denying that the Bible contains a definite body of ideas intended for the conditioning of human conduct, they seek to amass statistical studies to show that only specific ideas so function. This venture of the International Council is quite unconvincing from an impartial scientific viewpoint, and to the evangelical Christian is evidence of that organization's rejection of strictly Christian educational methods. The kind

of activity which belongs to the curriculum of true Christian education is controlled activity directed toward immediate ends, it is true, but also toward the ultimate future end of perfection. It involves the capacity for sustained effort. It means concentration, organization and permanency of purpose. It means the surrender of inherited impulses, and submission to divine authority in order to achieve an ideal end. It means the exercise of will power in ways well pleasing to God.

With this distinction clearly in mind we may proceed to deal with the kinds of expressional activity which should find a place in an efficient church-school curriculum.

Personal Expression.

There must be, first of all, the personal experience of God so that the pupil comes to know the reality of the unseen. Through prayer, Bible study and divine guidance, this close and vital relationship will begin to develop in a satisfactory manner. There should be prayer meetings, testimony meetings and worship services in which these practices will be definitely encouraged.

Expression in the Realm of the Church.

There naturally follows the practical participation of the pupil in the affairs of the church. This may begin in the Christian Endeavor Society or other expressional organizations where committee assignments are made in practical tasks, such as visiting the sick, evangelism, etc. Here, too, the pupil learns to speak in public and discuss religious and social problems in an effort to think through the proper application of Christian doctrine to life situations. Later on, those who have shown ability and aptitude should be given an outlet for their activity through positions of Christian leadership in the church organization.

Expression in the World at Large.

There next opens up that wide expressional field of varied social relationships outside the church, beginning with the family and extending to complex problems of international relations. These relationships should be undertaken in the Christian spirit, without "religious snobbery," simply and naturally as a part of the life of the world. The pupil should thoroughly understand that, although he is in the world he is not a part of it and instead of being subject to its ideals and customs should seek to socially exert his influence to change this worldly environment. The pupil should seek to live in the world as a Christian, letting the light of his individual character and conduct shine so that others seeing his good works would be constrained to glorify God. The church school may well provide, as a part of its curricular activities, giving to social causes, participation in relief projects, service in the solution of industrial, educational, political and other problems arising in community life. In urging such projects we are not proposing an innovation or a thing extraneous to the life of the church. These things are going on in most churches which are alert and active, in the discharge of their normal functions. But, from the viewpoint of the church school, we must come to consider these projects as educational processes through which the pupil grows in the Christian life. Participation in them should be encouraged and directed as a part of the curriculum.

Physical Development.

In the foregoing we have dealt with the pupil as an intellectual and spiritual being. We must not overlook our responsibility for his physical development in harmony with the will of God. The body is as much a part of the

pupil as his mind. It often is the most difficult part of him to control. To dismiss physical education as beyond the realm of the church's task is to leave a loophole through which a score of evils can come trooping to destroy the work we do with mind and heart.

In these modern days there is almost an undue emphasis upon play and athletics. The Government, our schools and colleges, clubs and a score of other agencies provide a wide range of physical activities. It would seem unnecessary for the church school to in any manner duplicate them. We do have, however, an obligation to see that the physical and social activities of the pupil may be carried on under proper supervision and in a proper atmosphere.

Organizational Hindrances.

The efficiency of the expressional work of the church school waits upon a proper correlation of the organized life of the church. We have, at present, no unity or co-operation among our various functions and organizations. The Sunday school operates as an independent unit. The expressional training of its pupils, in their personal, spiritual lives, depends upon prayer meetings and worship services, yet it rarely encourages its pupils to attend such services, which the church already maintains. It has become an open secret that more than fifty per cent of the Sunday school goes home before the morning worship service and less than ten per cent are ever seen in the midweek prayer meeting. In some schools we behold the spectacle of a worship service being conducted in direct competition with the regular worship service of the church and expressional training groups of young people's classes running counter to the Christian Endeavor Societies. This problem will be discussed more at length in Chapter 19 on

organization, but it is introduced here to show the necessity for unified effort and unanimous co-operation in this important task. When this is accomplished it will be possible to give proper direction to expressional activity. Such direction should include the grading and co-ordinating of the more formal projects, though avoiding any tendency to set limits to expression. In fact, it should keep clear in the minds of both teacher and pupil the consciousness that religious activity is going on constantly in all life and through all its hours.

THE IDEAL SYSTEM

It is admitted by all curriculum experts that present available systems leave much to be desired, and that the ideal curriculum is yet to be produced. When it is made available it should possess the following characteristics if it is to conform to the best Christian educational principles:

1. It should be Christ-centered.
2. The whole Bible should be its chief textbook.
3. There should be sufficient extra-Biblical instruction to properly equip and relate the pupil to Christian living in a modern world.
4. The Christian content of the Bible should be the norm by which all other materials should be measured.
5. Materials should be selected logically and to meet the needs and capacities of the growing pupil in definite age groups.
6. It should involve expressional activities as well as impressional instruction. These activities should prepare the pupil to meet every exigency of life.
7. Expressional activities should be in line with the teaching and will of Christ as revealed in God's Word, and should be properly supervised and controlled.

The Teacher

THE IMPORTANCE OF THE TEACHER

The teacher embodies and personalizes Christian education. So important is this factor in our process that the pupil often sees no other.

President James A. Garfield (at one time president of Williams College) recognized this when he gave his famous definition of a university—"Mark Hopkins on one end of a log and the pupil on the other." Ralph Waldo Emerson once wrote his daughter that he cared little concerning the name of the school she attended, but that he cared greatly concerning the teachers under whom she studied.

We may well say that the church school is a living agency, a place where life touches life. In the words of Brumbaugh, "Teaching is the conscious act of the trained spirit of the teacher influencing the less-trained spirit of the pupil."

Every teacher in the church school should realize the importance and dignity of his position. He is a worker with soul stuff capable of being made into something which not only may merit the approval of God, but may shape the destiny of our whole social order. The poet has put it thus:

A builder builded a temple,
 He wrought it with grace and skill;
 Pillars and groins and arches,
 All fashioned to work his will.
 And men said, as they saw its beauty,
 "It never shall know decay.
 Great is thy skill, O builder!
 Thy fame shall endure for aye."

A teacher builded a temple
 With loving and infinite care,
 Planning each arch with patience,
 Laying each stone with prayer.
 And men scarcely noted the teacher,
 None knew of the wondrous plan,
 For the temple the teacher builded
 Was unseen by the eye of man.

Gone is the builder's temple,
 Crumpled into the dust;
 Low lies each stately pillar,
 Food for consuming rust.
 But the temple the teacher builded
 Will last while the ages roll;
 For that beautiful, unseen temple
 Was a child's immortal soul.

THE POSITION OF THE TEACHER

It is seen at once that such a vital factor in our process must be properly related to all the other factors involved. A misfit here means complete failure.

The teacher, in his relation to the divine Pattern, must acknowledge Christ's supremacy in all things. He must consider himself the agent of the master Teacher to point the pupil to Him. The Swiss have erected two statues in honor of the great teacher, Pestalozzi. The first one represents the teacher with two children by his side—a lad and a lassie. The face of the teacher is turned down toward

the faces of his pupils. The children have their faces upturned toward their beloved teacher, their eyes fixed intently upon him. For some years this first statue stood as the only reminder of the great teacher. However, as his disciples thought more seriously about him, the more discontented they became. They felt it did not represent Pestalozzi in all his greatness. So a second statue was erected, and this one stands in Zurich, Switzerland. Beside the teacher in this statue there stands a single lad. As in the former case, the face of the teacher is turned down toward the face of his pupil. He seems to be pouring out his very life for the enlightenment of his pupil. But if the face of the boy is carefully scrutinized, it is discovered that his eyes are fixed, not upon the teacher, but beyond. Surely this should be the desire of every true teacher. His own life may be poured out in service for his pupils, but so clearly should he comprehend his task that his pupils will look beyond the human teacher to the great divine Teacher of us all.

Possibly the relations of the teacher to the other factors of Christian education may best be mentioned in the next consideration—the qualifications of the teacher.

THE QUALIFICATIONS OF THE TEACHER

There are at least twelve important qualifications which the model teacher should have:

A Christian.

The teacher should be a Christian. He should have given his allegiance to Jesus Christ as the Son of God and the Saviour of the world. There should be no doubt in his mind regarding the deity, authority and all-sufficiency of Christ, and he should be able to give a reasonable argu-

ment for that faith. He should be a member of the church in good standing and well known for his loyalty to the cause under all circumstances. One reason why there is so much slipshod thinking and practicing by modern Christians is that their church-school teachers have had no sure Christian foundation upon which to stand in the conduct of their teaching ministry.

Bible Knowledge.

The teacher should know the Bible. It is quite obvious that a teacher of the Christian religion should be well acquainted with those teachings. The Bible being the purest and most authentic source of them, he should know it from cover to cover. He should be able to "rightly divide" its content so that it is to him a harmonious whole, and so that he can impart it and apply the Christian portions of it intelligently to others. He should wholeheartedly accept the Bible as the revelation of God to man in the sense that it is unlike any other book, and be able to inspire such a reverence for it on the part of his pupils. While it should be his primary concern to study the Bible itself, he should acquaint himself with works about the Bible and about all those fields of knowledge which are properly related to its study. Such would include archæology, apologetics, exegesis, church history, etc.

Education.

The teacher should understand what is involved in Christian education. Since he is an important part of the educational program of the church, he should be fully aware of its aim and method and realize his part in it. A study of the Scriptures and works such as this present volume will assure such understanding.

Christian Living.

The teacher should demonstrate the validity of the Christian life. It would indeed be futile to try to teach something for truth which he himself had never experienced. The teacher should not only be acquainted with the subject matter in the textbook, but he should have demonstrated in the laboratory of life that he knows what he is talking about. This is a qualification which is seldom considered by those who choose teachers in the average church school, but how much more effective our work would be if the pupil could realize that his teacher is a living example of the truth he teaches!

Spirituality.

The teacher should be constantly in touch with God. That is, he should possess the rather intangible element we call spirituality. This comes only by complete surrender to God in the manner suggested by the apostle Paul in Rom. 12:1, 2. The teacher should know the blessed privilege of actual association with Jesus through prayer and the Holy Spirit, and be constantly conscious of the divine touch. He should possess the spiritual power which will give him confidence and poise and enable him to radiate a spiritual atmosphere in all that he says and does.

A Teacher

The teacher should be a good pedagogue. That is, in the true or generic sense. The word "pedagogue" comes from the Greek *paidos* meaning boy and *agogos* meaning leader—a leader or teacher of children. The teacher should either instinctively know how to teach or should have acquired proficiency in the science and practice of teaching. Some people are so finely organized that they inherently possess teaching ability. This number is not

large. Most teachers are made, not born. Even those who feel themselves to be too hasty or unsympathetic or ignorant or incapable in any of a thousand ways—even such can, by careful and conscientious study and experimentation, learn to do the work of a teacher most acceptably. More emphasis needs to be laid upon the training of teachers in the average church. In its proper place we will discuss this important matter more at length.

Understanding.

The teacher should understand the pupil. A knowledge of human nature and of the spiritual needs of particular age groups is positively essential. This may be obtained from observation and experience and through a proper study of the science of psychology. Such an equipment will enable the teacher to properly motivate the lesson, carry on a fruitful discussion and secure the most helpful results. While an understanding of the particular age group with which he may be primarily concerned is of primary importance, he needs a general acquaintance with the psychology of all age groups that he may meet the requirements of the growing human personality.

Open-mindedness.

The teacher should be open-minded. The attitude of intellectual superiority, bigotry or intolerance will defeat the best of ends. The teacher needs first of all to be open-minded toward God and His Word. No great student of the Scriptures ever reached the point where he thought he knew all that they taught. There is enough depth in them to afford the keenest mind unending research. He should be constantly alert for new truth and new light on old truth. And then, the teacher must be open-minded toward the pupil, ready at all times to meet him where he

is, allow for his shortcomings, recognize his intellectual freedom and integrity and be willing to hope and believe the best about him.

Personality.

The teacher should be personable. There is nothing like a winsome personality to attract and hold the pupil. Often an otherwise efficient teacher is handicapped by some eccentricity or attitude which is instinctively repulsive to others. Teachers who are careful of their dress, speech and manners, and who cultivate their social proclivities are always more successful in their work than those who neglect these important matters.

Poise.

The teacher should have poise. Mastery over one's self is necessary before he can exercise control over others. This is achieved by submission to the divine control, a clear understanding of one's task, proper preparation for it and the continued exercise of discipline. In relation to the pupil it will be necessary to be firmly kind and kindly firm. Such an attitude will beget respect, and make for more thorough and effective education.

Passion.

The teacher should have passion. He must remember that his pupil's emotional and volitional life needs to be touched as well as his intellect. Garfield once said, "See to it that you do not serve your pupils with cold victuals. . . . Serve them hot and steaming, and your pupils will have an appetite for your instruction." Only as sincere vitality, verve and enthusiasm characterize the work of the teacher will he get a real thrill out of teaching, or the pupil be set on fire to translate what he has

learned into action. Conflagrations are not started by dead embers. Martin Luther was a great teacher, but we know him chiefly for his passionate reformation spirit. So with the outstanding teachers of all ages, even the blessed Master Himself. The paramount passion of the modern teacher should be for the winning of souls to Jesus Christ.

Able to Secure Response.

The teacher should be able to secure response. After all, the test of the successful teacher is in his ability to condition conduct. If he gets results in accordance with the aim of Christian education he has "arrived." If he is unable to touch and change lives, molding them into the likeness of the Christ, he is a failure. It is in these definite results that the teacher finds his highest joy. When the day comes that he retires from active service there will be scores who will say, "It was you who told me of Jesus," or "It was you who patiently led me to a deeper understanding of what it means to be a Christian."

LESSONS FROM THE MASTER TEACHER

In all his work the church-school teacher may well follow in the footsteps of Jesus Christ. Throughout his life he should seek to maintain that attitude of mind so well set forth by Henry van Dyke in his poem, "A Psalm of the Good Teacher."*

The Lord is my teacher:

I shall not lose the way to wisdom.

He leadeth me in the lowly path of learning,

He prepareth a lesson for me every day;

He findeth the clear fountains of instruction,

Little by little He showeth me the beauty of the truth.

* From "Out of Doors in the Holy Land" (Scribners).

He holds a great Book that He hath written,
He turneth the leaves for me slowly;
They are all inscribed with images and letters,
His voice poureth light on the pictures and the words.

Then am I glad when I perceive His meaning,
He taketh me by the hand to the hilltop of vision;
In the valley also He walketh beside me,
And in the dark places He whispereth to my heart.

Yes, though my lesson be hard, it is not hopeless,
For the Lord is very patient with His slow scholar;
He will wait a while for my weakness,
He will help me to read the truth through tears.

Surely Thou wilt enlighten me daily by joy and by sorrow;
And lead me at last, O Lord, to the perfect knowledge of Thee.

In methods of teaching the teacher should follow the master Teacher. A more or less complete consideration of His methods may be found at the close of the next chapter.

The Method



In previous chapters there have been numerous references to the process of Christian education, but the subject has not hitherto been presented in any concise or logical manner.

The process of Christian education has to do primarily with *the curriculum*, *the pupil* and *the teacher*—the action and reaction of each and their interaction, the one upon the other. Thus, to use again the figure of the factory: The tools (curricula), because of their precision and efficiency, have a changing effect upon the raw material (pupil) and, because of their nature and function, determine how the worker (teacher) will use them. The nature of the raw material (pupil) will have its effect as to what type of tools (curricula) will be needed to process it and the worker (teacher) who will handle it. The worker (teacher) must know how to operate the tools (curricula) and process the raw material (pupil) to produce the desired result. The process will, therefore, be discussed under the three headings indicated.

THE CURRICULUM

The curriculum of Christian education, as we have already learned must be able to make the man of God,

“perfect, thoroughly furnished unto every good work.” Only a supernatural textbook can achieve this task. We have it in the Word of God.

We learn from its sacred pages that the entrance of God’s words gives light (Ps. 119:130); “the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12); “it is perfect, converting the soul . . . its is sure, making wise the simple . . . right, rejoicing the heart . . . pure, enlightening the eyes” (Ps. 19:7, 8); “it makes a workman that needeth not to be ashamed” (2 Tim. 2:15).

Indoctrination.

Because of its supernatural and perfect nature, Bible truth must be taught by *the method of indoctrination*. It is transmitted from teacher to pupil without change or modification. In order that it may be properly related to the needs and experiences of the pupil, it must be applied experimentally. It should be remembered, however, that the purpose of the experiment is not to determine the validity of the teaching, but rather to demonstrate its validity. The pupil must accept it by faith and work it out through reason and experience.

Experimentation.

The extra-Biblical material in the curriculum, while chosen for its value in “thoroughly furnishing” the pupil and for loyalty to the fundamental teaching of the Scriptures, can not lay claim to the perfection of the Word of God. These “tools,” therefore, will be taught in much the same manner as secular subjects— by *the process of experimentation*. That is, subjects will be

chosen by the joint desires of teacher and pupil, will be studied together for the purpose of securing information and of discovering the best ways and means of applying their newly gained knowledge to life.

Expression and Service.

Something positive must be done with the desires of the pupil which arise from proper Christian instruction. A body of wholesome activities should be organized through which his emotional responses may find safe and satisfying expression. Many ways of doing good should be provided. These should be happy, pleasing and a challenge to courage. They should expand personality, enlarge sympathy and increase the pupil's native abilities to give and to get pleasure and render service. They should be culturally beneficial. They should create a desire to be socially and remedially helpful.

THE PUPIL

In Chapter 13, the nature of the pupil was discussed in some detail. Because he is what he is, he determines much of the process of Christian education. The pedagogically sound method is one which meets every growing need of the individual body, mind and spirit—intellect, emotions and will.

The Mind.

Since mind is the controlling factor in the life of the pupil, we shall consider our problem in the light of its needs and capacities.

The intellect of the pupil must be informed and exercised in the Word of God. He must be taught to reason on the basis of concepts and judgments discovered in that Word and applied in the experiences of life.

On the basis of proper knowledge *the emotional life* of the pupil will become well balanced. He will come to know God, to love Him and to desire to follow Him. He will come to appreciate the highest and best in life, and desire to do or to possess these things. Worship is the outstanding method by which he is trained. It is, therefore, a vital part of the curriculum.

In the realm of *the will*, choices are made and conduct is controlled. The effective method here involves projects—expressional and service activities.

The Body and Spirit.

The physical growth and spiritual development of the pupil will determine what portions of the Bible are taught and how it is taught. Extra-Biblical work will be similarly determined.

Teaching methods will depend on such things as the age, the environment and the disposition of the pupil.

The pupil himself has a definite part to play in methodology. He should submit to proper discipline, be willing to study and learn and seek to relate properly the work of the schoolroom to his life situation.

THE TEACHER

The teacher can best be assured of the proper methods for his work if he follows the example of Christ, the master Teacher. The Bible gives us a rather complete picture of His educational method. Christ knew mankind. He knew God's will, and He taught in the most effective ways possible.

Attention.

Everywhere Jesus went He was able to secure attention. He wasted little time with people who expressed no interest

in His message. He won attention primarily by His unique personal magnetism. He was not like other men. This quality was natural with Jesus, but He utilized shrewdly devised means beyond this. He often sent messengers before Him to announce His coming. He spoke in concrete, pictorial, imaginative language, and told many stories. No wonder the multitudes hung upon His words.

*Problems.**

Jesus believed that all real thinking begins with a problem. He chose problems which were within the range of the needs and experiences of those who heard Him. With the scribes, in Mark 2:7, it was, "Who can forgive sins?" With His fellow townsmen, in Mark 6:2, 3, it was the source of Jesus' power. With the disciples, in Mark 9:34, it was, "Who is the greatest in the kingdom of God?" In the case of the rich young ruler, in Mark 10:17, it was, "What must be done to inherit eternal life?" With the Pharisees and Herodians, in Mark 12:14, it was the tribute to Cæsar. And so on. Around these propositions He poured His questions, made His observations and stated His conclusions.

Conversations.

Much of Jesus' teaching was with individuals or small groups, when He assumed the attitude of a good conversationalist. He had all the qualities—good humor, charitableness, candor, sympathy, earnestness and sincerity. He possessed a remarkable mind, and had it under complete discipline. The Son of God never considered Himself of such importance that He could not turn aside from His

* These and other methods used by Christ are fully treated in Herman Harrell Horne's "Jesus, the Master Teacher" (Association).

public program and spend time with the few. Out of such contacts and conversations have come some of His deepest and most important teachings. (Witness the conversations of Jesus with Nicodemus (John 3:1-21) and the woman of Samaria (John 4:5-26).

Questions.

One of the marks of the teaching of the great Socrates was his ability to use questions. So adept was he in the art that we often speak of the question method as the Socratic method. It is interesting to read such works as Xenophon's "Memorabilia" and Plato's "Phædo" with the purpose of studying the questions of Socrates. A study of the Gospels reveals an amazing use of questions by Jesus. Take Matthew for instance:

- 5:46, 47—"For if ye love them that love you, what reward have ye?"
- 6:25—"Is not life more than food?"
- 6:26—"Are ye not of more value than they?"
- 6:28—"Why are ye anxious concerning raiment?"
- 7:16—"Do men gather grapes of thorns?"
- 12:34—"Ye offspring of vipers, how can ye, being evil, speak good things?"

Christ used questions to recall what His hearers already knew (Mark 2:25, 26); to awaken the conscience (Matt. 23:17); to clear up a foggy situation (Mark 10:3); to put one in a dilemma (Mark 3:4), and in many other ways. He was always original, practical, definite, searching and stimulating in His questions and they were so much to the point that those to whom He propounded them never forgot the truth He had thus driven home.

Answers.

Christ's answers were not less effective. Sometimes they were in the form of questions, sometimes in figures of speech, epigrams, quotations from the prophets, etc. Once, some of the disciples of John asked Him, "Why do we and the Pharisees fast oft, but thy disciples fast not?" Jesus replied with consideration to these earnest, puzzled men. He used a beautiful figure of speech: "Can the sons of the bridechamber fast while the bridegroom is with them? as long as they have the bridegroom with them they can not fast. But the days will come, when the bridegroom will be taken away from them, and then they will fast in that day." How gentle, yet how complete and satisfying, that answer? A study of Christ's answers will show that He always answered in good faith, never hedging or dodging. He never said, "I don't know." They generally led to more thinking and often called for action. When he felt that questions were asked out of mere curiosity or to entrap Him in His speech, He always put the questioners on the defensive, turning their questions back upon themselves.

Discourses.

Christ often used what we call the "lecture method." Generally, it was before large groups, although not always. He always had something vital to say. It was this content of His discourses rather than His manner and His method which the Gospel writers have preserved for us. He was so convincing in His presentation that the people said, "Never man spake like this man." For the most part they were authoritative, simple, yet profound, direct, spiced with illustration, uplifting and transforming. All His recorded discourses are very brief, but it is quite commonly believed that most of these are abridgments of more lengthy addresses.

Parables.

The "story method" was very popular with Jesus. The Gospels call these stories parables. Some of them are condensed to mere comparisons, as "A city set on a hill can not be hid." There are some twenty-eight of these short comparisons and perhaps twenty-five different stories. Luke's Gospel is nearly half parables. Some of them, notably "The Good Shepherd," "The Good Samaritan" and "The Prodigal Son," have become classics in literature and art, praised by many who have not been otherwise attracted to Christ or His teaching. They deal with subjects within the range of the hearer's experience and are never involved. Some of them were not clear in their application, even to the disciples. It is believed by many that His almost constant use of parables in the later days of His ministry was for the purpose of protecting Himself against His enemies. Be that as it may, the appeal of these stories to the imagination, the esthetic sense and yet, at the same time, through their recondite meaning, to the deepest intellect, made them a neat and effective teaching tool in the hands of the master Teacher.

The Scriptures.

Christ, although He was the Son of God and Himself engaged in revealing new truth (a thing that can never be said of the modern teacher), quoted constantly from the holy Scriptures and showed His deep respect for their teaching. In fact, He made the Old Testament immortal. He was so familiar with every part of it that it fell from His lips as naturally as His speech.

Occasions.

The "psychological moment" was sought for much of His teaching. There are many examples of this, but

none finer than Christ at the Feast of the Tabernacles as recorded in John 7. Let Brumbaugh describe the incident: *

“It was a season of sacred rejoicing in Jerusalem. It was also a time of great excitement. Everybody was crowding to the festal services. No one was in a frame of mind to learn. Jesus wisely waited the right moment before He assayed to present His message. The last, the great day of the feast, had come. When the day was yet young, when the air was cool, when all the people were astir, was not this the time to teach? No. See the crowd converge upon the temple, each bearing a paradise apple in the left hand, branches of trees in the right hand. Hear the sacred music. See the procession of musicians, headed by a priest bearing a golden pitcher. They move to the Pool of Siloam, the golden pitcher is filled, the choral march turns again to the temple. Hear the cheers of the multitude and the sound of cymbals and of trumpets. Surely, now is the time to speak. Ah, no. Be patient. Seven times the procession weaves its ecstatic way around the great altar of burnt-offering, upon which rests the sacrifice. Hear the priests chant the solemn words, ‘O then, now work salvation, Jehovah! O Jehovah, give prosperity.’ See him pour upon the altar the water from the golden pitcher. Hear the mighty chorus, the great ‘Hallel’ (Psalms 113—118) rising with the voice of the flute. See the multitude shake the branches toward the altar, while the priests draw the threefold blast from their trumpets. The echoes fill the valleys round about. They reverberate from the hillsides beyond, and then a sacred hush settles over the vast multitude of worshipers. The service ceases. A great silence like a beauteous benediction nestles over the sacred scene. And now, clear over the awed multitude, like

* “The Making of a Teacher” (Harper).

the voice of an angel, rang the words, "If any man thirst, let him come unto me and drink." Who has spoken? Who has seized the supremest moment to say the supremest thing? Let the officers answer. "Never man so spake." Let us comprehend the patience that knew the divine moment to speak. Let us seize, as did He, the right moment to teach human souls."

Symbols.

Protestants, particularly, have deliberately ignored the use Christ made of symbols in His teaching. They were among His most effective teaching tools. The Lord's Supper was used to refresh the minds of His disciples concerning His death and suffering. Baptism was commanded, so essential did Christ consider its symbolic meaning. There are many examples of symbolic or concrete illustration, such as: The lamb, the lion, the shepherd—all used to represent Jesus—the palm, symbolic of victory; the cross, symbolic of sacrifice, etc.

Native Reactions.

Christ knew human nature, and He constantly used teaching materials designed to appeal to the native emotional reactions. With His teaching on hell He appealed to *fear*. With His miracles He appealed to *curiosity*. By dramatizing the conflict between the forces of good and evil, He appealed to *pugnacity*. His primary appeal was to the *love* sense, and He counseled His hearers to love "as I have loved you."

Impression and Expression.

James writes this principle in italics: "No reception without reaction; no impression without correlative expression." Christ may well have said that. In fact, it

was out of Christ's practice that world teachers have caught the method. His recorded utterances are full of words like: "Come." "Follow." "Go." "Watch." "Arise." "Walk." "Work." "Tell." "Make disciples." It was always, "Hear, then do," with doing emphasized.

Object Lessons.

When Christ wished to enter man's consciousness by the eye gate as well as the ear gate, He used object lessons. He used the coin when He taught the duty of man toward God and toward earthly rulers. He showed His audience the image and superscription of Cæsar and said, "Render unto Cæsar the things of Cæsar and unto God the things of God." The withered fig tree graphically illustrated Israel's failure to accept Him as the Messiah.

Dramatizations.

Christ was quick to sense possibilities of dramatic situations, but He often deliberately planned the drama for teaching purposes. The triumphal entry was prepared in minutest detail so that the people might realize His lordship and hail Him as King of kings and Lord of lords.

Projects.

Washing the disciples' feet was a project in humility. The sending of the seventy was a project in evangelism.

And so we might go on with an analysis of the technique of the great Teacher. We can well make a constant study of it, striving to appropriate in growingly effective ways His artistry into our own teaching. If we can acquire His other-worldly vision, His world view, His knowledge of subject matter, His knowledge of the pupil, His aptness and His character, we will succeed in our task.

The Divine Element



The process of Christian education involves more than the objective, the pupil, the curriculum, the teacher and the method. These may be sufficient to produce required results in secular education, but the religious process is not quite so simple. The product of Christian education is a "man of God thoroughly furnished unto every good work," and the "man of God" is not made by a mechanical process. Francis Xavier, the indomitable missionary of Roman Catholicism in Asia, boasting of his millions of converts, said, "*Fecit Christianos*"—"I make Christians." He never realized that his magical ritual, while achieving an outer change in allegiance, failed to change and transform the inner man.

The problem of Christian education has spiritual aspects which are beyond the abilities of mere man to solve.

KNOWLEDGE AND CONDUCT CONTROL

Scientific studies made by Drs. Hawthorne and May, of Columbia and Yale Universities, and by Dr. Hightower, of Butler University, reveal that good character and right actions are not necessarily outcomes of ethical and religious knowledge. One may know an abundance of Bible facts and still be a bad person. "Knowledge is power,"

but its potentialities are as often directed in evil channels as in good.

Man's mind is not only intellect. It is also emotion and will. When the intellect accepts truth it is in the abstract. What use shall be made of truth is determined in the realm of emotions. In the throes of some deep experience which may not be related to intellectual knowledge is made emotional commitment, which forever afterward motivates action. If this activating experience never comes or is not sufficiently compelling, the knowledge acquired may remain dormant, so far as conduct control is concerned.

Christ recognized this fact when He made His comparison between those who heard His sayings and did them and those who heard them and did them not. Those who did His sayings were likened to a wise man "who built his house upon a rock." In the mystery of this rock will be found the answer to conduct control.

THE INFLUENCE OF PERSONALITY

Human Influence.

It is a widely admitted fact that much of the effect which has been attributed to subject matter in secular education must instead be credited to the personal influence of teachers. The child often forgets what he has been taught in the schoolroom, but, as a man, he will unconsciously act like his teacher whom he deeply admired. The influence of father, mother or sweetheart may determine life's course; so may respect for the leader of a great cause.

This influence of human personality is so potent that it may dwarf the relative importance of intellectual knowledge and result in its complete abandonment as a guiding principle. On the other hand, if this knowledge is favor-

ably associated with the personal factor its dynamic is multiplied many times.

In the field of Christian education this power of human personality is doubly important. Some one has said, "Religion is caught, not taught." There is more truth than not in this aphorism. If the teacher is sincere in his commitment to Jesus Christ as Lord and Saviour, if he has a contagious case of religion coupled with a winning disposition he will almost certainly inspire his pupils to be like him. More than this, if the teacher is able to lift up Christ with such self-abnegation as to make the Lord "all and in all," Christ will inspire his pupils to be like unto Himself.

Divine Influence.

For the Christian, it is only a short, logical step from the recognition of the influence of human personality to that of divine personality. The process of education that fails to introduce the pupil to the transcendent personality of Jesus Christ, the Son of God, is not Christian. There can be no Christian education without the effective charm and winsomeness, warmth and power of His divine nature. The pupil needs to realize that He is more than a historic character, a great teacher or a thrilling hero. Christ needs to be experienced as a living, imminent, vital, throbbing personality. Commitment to Him and fellowship with Him will change the whole course of life.

THE CREATION OF A NEW PERSON

Every church school has in its enrollment both non-Christians and Christians. There is, or should be, a vast difference between them. True Christians have reached and successfully passed a crisis in their education. The non-Christians are being led to face this crisis. If they

fail to meet it satisfactorily there is little hope that they will ever achieve the objective of their education.

This crisis involves the pupil's personal unwithholding acceptance of Christ as Lord and Saviour, his repentance, his obedience and his infilling by the Holy Spirit. It is commonly called conversion. If this is a truly valid experience; it produces a regenerated and reborn person—a new creature in Christ Jesus. It is primarily and essentially a supernatural, miraculous experience in which God in Jesus Christ through the Holy Spirit changes and transforms the nature of man.

After the experience of conversion, the things the individual once loved he now hates. Paul is a splendid example of this. After the experience on the Damascus road and in the house of Ananias he was a new creature. In the seventh and eighth chapters of the Roman letter he analyzes what took place. He says, in effect, "Once I was carnal, sold under sin; I knew the precepts of the law, having sat at the feet of the greatest teachers of my time. But my nature was evil. When I wanted to do the things I knew to be right, evil was always present. The will to do right, evidently, was, not enough. I seemed not to be able to perform what I desired to do. With my mind I served the law of God, but, being in bondage, with my flesh I served the law of sin. However, when I was converted and Jesus Christ came into my life, I was delivered from the law of sin and death. The old Saul died. I became a new Paul. The old desires were gone because the old man was gone. Now the Spirit of God dwells in me and empowers me to do good. I now comport myself as one who has inherited the glorious liberty of the sons of God."

This conversion of the individual is an essential educational experience. The teacher, the curriculum and the classroom contribute to it, but they can not produce it.

It is God-given. Without it the pupil will never be a Christian.

THE DYNAMIC OF A NEW AFFECTION

The life that is wholly committed to Christ has laid the foundation for spiritual attainment. Such attainment is impossible as long as the mind is divided in its affections.

Modern psychologists, studying the laws of the mind, say that the chief cause of human unhappiness and failure is mental conflict. This may exist in the subconscious mind, warring against the conscious mind, setting up inward friction. Much nervous illness is the result of this condition. Business success and domestic happiness are made impossible. Inward unity is the cure.

There is nothing new about this scientific discovery. Christ taught it in His Sermon on the Mount (Matt. 6: 1—7: 6). Among other things, He said, "Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and *then come* and offer thy gift." Christ Himself embodied this inner unity. His complete harmony with the will of the heavenly Father resulted in a poise, calm and power which every Christian desires and which every Christian may possess if he is willing to pay the price.

The Christian, in his conversion experience, has disavowed his old affection for the world. He now loves only Christ. Under the old life his mind was a meeting place of contradictory currents. He desired the things of the

world and the things of the Spirit—mutually exclusive things—at the same time. This condition resulted in weakness, inward collapse and outward ineffectiveness. As a new creature in Christ, his whole affection is centered in Him; he has experienced what Andrew Murray called “the expulsive power of a new affection.” With Paul he can say, “God forbid that I should glory save in the cross of the Lord Jesus Christ, by which the world is crucified unto me and I unto the world.” As the mind is occupied with Christ and the affections set on things above, the Christian becomes like Him who has won his heart. Learning in humble submission and walking in loving obedience he naturally conforms to “the good and acceptable and perfect will of God” and grows into the perfect man.

LEARNING THROUGH THE HOLY SPIRIT

The Christian student in the church school finds another element of the divine in his educational experience.

Christ asked His followers to take His yoke upon them and learn of Him. When His earthly ministry was ending, He promised to send the Holy Spirit in His stead that the Spirit might guide them “into all truth.” That truth is in the Word of God, but the Bible, to be spiritually understood and properly related to the personal experience of the Christian, must be read with an open mind under the conscious guidance of the Holy Spirit, so that it becomes the voice of God speaking to the soul (1 Cor. 2:7-16).

Any intelligent man must believe that intellectual knowledge is received through the ordinary processes of the mind. However, the mind is *emotional* as well as *intellectual* and man is a spiritual as well as a *mental* being. So the Holy Spirit, within the limits set for Him by Christ in the Scriptures, gives us inner illumination which enables

us to appreciate and understand the truth; helps us to see ourselves in relation to the truth; stimulates proper resultant action, and enables us to unite our lives in the larger life of God. In the words of William Cowper:

The Spirit breathes upon the Word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age—
It gives, but borrows none.

The hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise—
They rise, but never set.

Let everlasting thanks be Thine,
For such a bright display
As makes the world of darkness shine
With beams of heavenly day.

My soul rejoices to pursue
The steps of Him I love,
Till glory breaks upon my view,
In brighter worlds above.

THE DIVINE NURTURE

The growing Christian needs the helpfulness of God in his personal life. Of himself he is unable to measure up to the ethical standards of the Scriptures. The aid of his teachers and fellow students, while extremely helpful, is insufficient for completely efficient nurture. Only divine aid will fully meet his needs.

This aid is provided by the Holy Spirit, who is the possession of every Christian. This indwelling Presence guides his life; imparts Christian love, joy and peace;

helps man's infirmities; gives inner strength, and enlightens the whole being. In the daily walk and talk with the living Presence there is complete satisfaction of soul and full-orbed growth.

Without God the "perfect man" is impossible of attainment. With God all things are possible.

The average church school of our day overlooks the divine element in Christian education. It is a slave to cold propositions, to methods and programs which are purely intellectual in concept. Thus it lacks warmth and divine passion, fails to kindle the imagination and call out the "intuition of the soul." It puts its program in the place of the gospel message, and recognizes no possibility of that spiritual influx in which God by the Holy Spirit breathes new life into the individual. It stamps the evangelistic urge as foolish and reactionary. It fails to give the spiritual dynamic for Christian living. It has seemed to many to tend toward an ethical humanism void of mystical experience, or of an inner life born of faith in Jesus Christ, and has looked with condescension upon the more "spontaneous manifestations of religion." Possibly this is one reason why these schools gradually dwindle in numbers and in influence, and why the church at large is not the dynamic power it should be. The church school of the future must be a divine institution with full recognition of its divine oversight, its divine program and its divine mission. Then God will bless its work and multiply its usefulness.

The Product

The aim of Christian education, as we have learned, is to fit men to live in harmony with the will of God. It is a corollary that the task of the church school is to win souls to Christ and teach and train them in Christian character and service. When this work is completed you have the product of Christian education—the perfect man living in perfect harmony with God.

THE PERFECT MAN

Christ, in the Sermon on the Mount, where He gives the blueprint of the citizen of His coming kingdom, adjured His hearers to be “perfect as your Father in heaven is perfect.” Paul, in the Ephesian letter, says that Christ appointed pastors and teachers “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” In Paul’s Colossian letter he repeats that our task is “teaching every man in all wisdom: that we may present every man perfect in Christ.”

The ideal of perfection in human personality sets Christian education apart from every other system of

education. It is the mark of its divinity. Any lesser goal would be morally cheap or easy or tawdry, unworthy of the claims which Christ made either for Himself or His teaching.

Some object that the goal of perfection is unattainable and call upon its advocates to produce just *one* perfect man as proof of its practical value. To such we can only say, "You will have to fight that issue out with the Son of God." We must admit there have been on earth no perfect men in character and conduct since the Man, Christ, was here. There may be no perfect men on earth in this dispensation of God's grace. But these facts in no way invalidate the goal of perfection. Rather, this goal helps us to visualize a process of education which begins in this life on earth, but can not be confined to or be completed within these narrow boundaries. It throws open the possibility of eons of development. In such a system of education there are no short courses or quick graduations—the process is continuous until the goal is reached.

The holy Scriptures give us the blueprint of the finished product, the perfect man—his own characteristics, his relations with God, with the world in which he lives and with his fellow man. Let us examine him:

THE PERFECT MAN AND GOD

In the relations of the heavenly Father and the perfect man there is perfect unity and harmony. This man has faith to believe that God is able to meet his every need. He loves God ardently. He has surrendered every area of his being to Him—his body, mind and spirit; his intellect, his emotions and his will. This man submits himself to all that God has commanded as His will has been revealed through His Word. He is filled with the Holy Spirit—God having come in and taken full possession of

his life, strengthening, enriching and helping him. He has communion with God in prayer, Bible study and meditation. He seeks the Saviour's guidance in thought, word and deed. The perfect man follows perfectly in the way God has planned for all men who love and serve Him.

THE PERFECT MAN HIMSELF

The character of the perfect man is set forth in many Scriptures.

In his intellect he has "the peace of God, which passeth all understanding," keeping his mind and heart through Jesus Christ. He thinks on "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phil. 4:7, 8).

His emotional life, filled with the love of God, "suffereth long and is kind," it "envieth not," "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, and endureth all things" (1 Cor. 13:4-7).

The actions of the perfect man will be in harmony with his thoughts and feelings. The Sermon on the Mount best describes these outward marks of our inner perfection. They may best be summarized as follows: Poorness of spirit, mournfulness, meekness, hungering and thirsting after righteousness, mercy, purity, peace-making, rejoicing when persecuted, being the salt of the earth, being the light of the world, having a righteousness that exceeds, being devoid of anger with brethren, using no contemptuous words, holding nothing against any one, having the spirit of quick agreement, no inward lustful thinking, relentless against all that offend the highest sensibilities, right rela-

tions in home life, truth in word and attitude, turning the other cheek, giving the cloak also, going the second mile, giving to those who ask, loving one's enemies and praying for those who hate and antagonize (Matt. 5: 3-47).

In the Galatian letter, Paul enumerates the perfect man's character traits as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance" (Gal. 5: 22, 23).

Peter, in his second Epistle, exhorts the Christian: ". . . add to your faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1: 5-11).

THE PERFECT MAN AND THE WORLD

The perfect man is *in* the world, but he is not *of* it.

John, in his first Epistle, writes, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2: 15-17). The material world has no

place in the perfect man's affections. He may work with material things; he may acquire material wealth; but he will not desire the material in order to gain power, prominence, satisfy a love of display, give himself selfish ease. The moment it becomes a hindrance to his spiritual life, he must break with it or he himself will be broken. On the other hand, if he has the right attitude toward material things they may actually become agencies to promote his spiritual good.

Moreover, the perfect man is a leavening influence for good, helping transform the world and the worldly-minded. As Abraham was used to spare Lot, and as a few righteous might have saved Sodom, so the man of God becomes the "light" of the world and the "salt" that seasons his environment.

THE PERFECT MAN AND OTHERS

The perfect man does not live for himself. Whether he wills it or not, he is constantly affecting the lives of others. He will love his neighbor "as himself" and, therefore, work "no ill to his neighbor." He will maintain the attitude of a giver—disseminating good wherever he goes.

In his faith, he will co-operate in winning souls to Christ and extending the borders of Christ's kingdom. He will trust in the faithfulness and good will of others, believing the best until forced by the facts to concede the worst.

In his good will, he will respect human life and personality, promote the well-being of others, be kind, neighborly, peaceable, sympathetic and understanding.

In his love, he will deny himself for the good of others, sacrifice personal interests in the interest of the larger good, will seek opportunities of serving others.

In his forgiving spirit, he will love his enemies, be merciful and longsuffering with regard to the sins and shortcomings of others, will return good for evil instead of revenge, will be charitable, be willing to forget the past and forgive injury or error.

In his Christian joy, he maintains a happy and wholesome attitude toward life, spreading good cheer abroad.

In his honesty, he will be fair in his conduct toward others, unwilling to take advantage even when allowed, will seek to find and tell the truth, be sincere in his profession and his relationships.

In these and many other particulars he will be a worthy representative of God. Thus others seeking his good works will be constrained to "glorify the Father which is in heaven."

GROWING INTO THE PERFECT MAN

So far as the pupil we know is concerned, he is always in the process of becoming the perfect man. Even Paul, the greatest Christian the world has ever known, considered himself not to have attained perfection. In Phil. 3:12-15, he says, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise-minded, God shall reveal even this unto you."

The task of helping men grow in the Way, the Truth and the Life eternal is the most glorious in the world.

It is, indeed, a privilege to be a part of the great caravan of the teaching and the taught moving onward and upward. Together, some glad day, we shall hear a great voice out of heaven, saying, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21: 3-7).

Part III
PRACTICE

Organization of the Church School



Having set forth the fundamental principles of Christian education, it remains to translate them into practical and effective usage in the local church.

Four questions may guide local church leadership in setting up an organization for Christian education:

1. Is it *Scriptural* in principle?

2. Is it *simple*—without “fifth wheels” and “excess baggage”?

3. Is it *adequate*—fully discharging all necessary educational functions?

4. Is it *practical*—meeting the peculiar needs of the particular church and community in which it is located?

Scripturally speaking, the church is divinely ordained to do the work of Christian education. The New Testament recognizes the educational function of the church, and makes special provision for its supervision and promotion. It does not, however, recognize the right of this or any other function to be fractured and severed from the total task of the church and operated as a distinct and separate unit. Organizationally, the apostolic church was one. Each function was centered in that organization. Its duly constituted authority was recognized as supreme by all who had responsibility for its functions. The program

of the church was united and moved toward a common objective. Thus, whatever educational organization is set up in the church today should be shaped in accordance with this principle. According to the Scriptures, the elders,* "apt to teach" and charged with "feeding the flock," are primarily responsible for the educational task. Inasmuch as these men have other responsibilities, it is only reasonable to suppose that they must entrust details to competent teachers and workers, while exercising proper supervision.

Simplicity is a flexible word. A *simple* organization in a church of 2,000 and one in a church of 200 members are two entirely different things. There must be sufficient machinery to do well the job at hand, and not any more than absolutely essential. General standards may be set up, but they will, of necessity, have to be modified to meet local conditions.

No phase of Christian education must be neglected. Therefore, (1) there must be an *administrative* organization to give efficient direction and supervision to the program, (2) a *graded* organization, assuring proper instruction according to the ages and capabilities of the pupils and (3) a comprehensive *functional* organization, providing well-rounded development in Christian character and service.

In the average church today there is a state of confusion regarding education. This is due to the failure of church leadership to provide a comprehensive organizational program.

The traditional Sunday school was organized for Bible study. The young people's societies were organized for expressional purposes, but meeting the need for only a limited age group. Other groups demanded expressional

* Variouslly called overseers, bishops, presbyters, etc. For the purposes of this book the term "elders" will be used.

training and ladies' guilds, men's clubs, clubs for boys and girls were formed. Temperance instruction was neglected and temperance societies came into being. Missionary promotion resulted in missionary organizations. The inadequacy of time in the single Sunday study hour gave rise to weekday schools¹ and vacation Bible schools.² As new educational needs of the individual came to light, new organizations arose. Like Topsy, the educational program of the average church "just grewed."

In many churches there is little or no organizational relationship between these agencies. In some cases their functions overlap with resulting friction and inefficiency. Often they are not amenable to the properly constituted authority of the church itself. Through them the church's life is often segregated into selfish blocs which make for division. Strange doctrines and subversive influences can flourish uncontrolled.

The blame for this situation should not be wholly laid upon these varied agencies or their leadership. They should rather be honored for their effort to meet important needs which otherwise would have been unmet. Within their limited fields they have rendered a valuable service.

¹ The traditional weekday school (not to be confused with the weekday sessions of the local church school) furnishes religious training supplementary to the training of the public schools. Its sessions extend through the public-school year. It is usually conducted as a unified program of the Protestant churches of the community in or near the public-school building. The grades parallel the grades of the public school. Many public schools co-operate in excusing pupils from their regular sessions for class periods and in giving credit for the work done. (See Bibliography.)

² The vacation Bible school is usually held from three to six weeks in the public-school vacation season. It may be conducted by the local church or by several churches as a community enterprise. It has four grades—Kindergarten, Primary, Junior and Intermediate—with three years of instruction for each grade. The curriculum consists of music, Bible stories or study, habit talks, handwork, memory work, calisthenics, dramatics and worship. (See Bibliography.)

However, this leadership often suffers from exactly the same lack of vision which has too frequently characterized the officary of the church. They are not able to see the educational function of the church as a comprehensive whole. The Sunday-school concept *in itself* is provincial and inadequate, just as is that of the young people's society, the missionary society and all the rest. They must be merged into a properly correlated and supervised organization as big and as broad as the total Christian educational needs of the individual and the total Christian educational function of the church.

The educational organization of the local church is most appropriately named the church school.* It will not only meet on Sunday, but also through the week. It will give expressional training not only to the youth, but also to the child and the adult. It will not only "teach" the Bible," but also offer advanced courses in missions, temperance, stewardship, church history and Christian doctrine.

Such a concept makes the church school the supreme opportunity of the church, for it becomes the medium

* The problem of nomenclature is minor, but nevertheless should not be overlooked. Some of the currently popular names for the educational organization of the local church are: (1) Sunday school or Sabbath school, (2) Bible school, and (3) church school.

Sunday school limits the concept of the educational task to one day a week. Despite the hallowed traditions which center about the name, it is inadequate.

Bible school exalts the textbook of Christian education—a valuable emphasis in these times—but is hardly expressive of the comprehensive character of the church's educational task.

Church school places the emphasis where it belongs. The church is responsible for the educational program. The New Testament recognizes no educational function apart from the church. The church-school program is inclusive of days, textbooks and everything else involved in the educational task. The term *church school* expresses the idea that the church is functioning educationally. It is the most Scriptural, logical, comprehensive and satisfying name.

through which souls are intelligently led to Christ; it molds their characters, interprets life to them in spiritual terms, brings out their abilities for church leadership and service and fits them to live in a world which is in dire need of the Christian life and message.

The ideal church school will have two phases—the Sunday morning session, which is an elementary school of instruction in the Bible, and the weekday session, an advanced school with expressional and service features.

The Sunday morning session will be organized to conform to the general grading of the whole church school, and will conduct its work much in the traditional manner of the Sunday school.

The weekday session will likewise conform to the general grading of the church school, offering only such classes from year to year as may be determined upon. Many schools also utilize Sunday evenings for advanced expressional and training features.

It will be necessary to regard both of these sessions and any others which may be formed, such as the vacation Bible school, as essentially constituting a single school system and to find modes of organization which will secure co-ordinated service and afford all pupils a unitary educational experience.*

ADMINISTRATIVE ORGANIZATION

The chief problem in the set-up of an ideal church-school organization is the discovery of an adequate church leadership fully cognizant of the importance, the nature and the extent of the educational task. (See Fig. 1.)

* In small churches this plan may not be feasible in every detail. Some may be able to maintain only a Sunday school on a limited basis. Such churches will find a simple program outlined in the author's "Sunday-school Handbook."

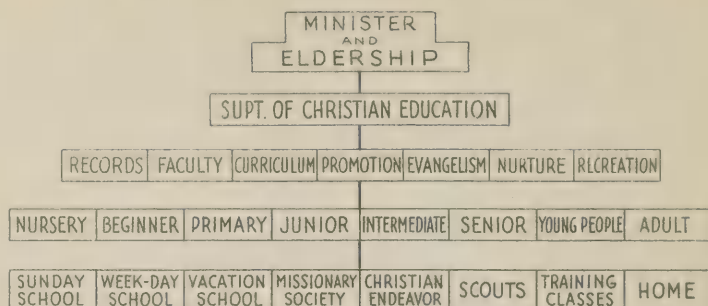


Figure 1

Superintendent of Education.

The logical and most effective manner in which to administer the educational task is through a superintendent of education. He is more than a "Sunday-school superintendent." He should be one who is a specialist in Christian education, and capable of organizing and directing all educational activities of the church.

No work in the church, even that of the minister, offers a greater opportunity for service. The superintendent of education will administer a program which will bring hundreds to Christ. The moral and spiritual tone of the whole church will depend largely upon his ability, loyalty, faith and sacrifice.

Much care should be exercised by the elders of the church in the selection of the superintendent. The work is far too important for precipitate, thoughtless and prayerless action.

Church-school cabinet.

The church-school cabinet, working under the superintendent of education, is a vital factor in administration. It should be representative, but limited, in membership.

First of all, it should have a representative from each graded department—Nursery, Beginner, Primary, etc. These members will probably be the heads of these departments. They should be qualified, through their interest in Christian education, for their demonstrated experience and ability to carry on their particular phase of educational work and for their detailed knowledge of the personnel and program of their department. Moreover, they should themselves be capable administrators and fully responsible for the success of their department.

Secondly, there should be members responsible for the more important phases of administration, such as *Records*—the secretary of the school; *Faculty*—one who is responsible for the selection, training and supervision of teachers; *Curriculum*—responsible for the mapping of courses of study and choosing literature; *Promotion*—responsible for conducting surveys and advertising the school; *Evangelism*—contacting prospects and, in particular, winning souls to Christ; *Nurture*—developing the pupils in Christian character and service; *Recreation*—providing adequate social life for every department of the school; *Housing and Equipment*—seeing that classes and departments are favorably situated and equipped for their work. This outline is only suggestive and may be changed according to local needs.

There will be monthly meetings of the above personnel, at which reports will be presented and policies and programs discussed, okehed and passed on to the eldership for final action.

GRADED ORGANIZATION

The ideal church school will be graded and departmentalized primarily according to the age of its pupils. (See Fig. 2.)

-DIVISIONS- (IN LARGE SCHOOL) -CLASSES- (IN SMALL SCHOOL)	-DEPARTMENTS- (IN LARGE SCHOOL) CLASSES (IN AVERAGE SCHOOL)	-CLASSES- IN LARGE SCHOOL
CHILDREN'S 1-11	NURSERY - 1-3 BEGINNERS - 4 and 5 PRIMARY - 6-8 JUNIOR - 9-11	NURSERY B. FIRST YEAR B. SECOND YEAR P. FIRST YEAR P. SECOND YEAR P. THIRD YEAR J. FIRST YEAR BOYS-GIRLS J. SECOND YEAR J. THIRD YEAR
YOUNG PEOPLE'S 12-20	INTERMEDIATE - 12-14 SENIOR - 15-17 YOUNG PEOPLE - 18-20	1. FIRST YEAR 1. SECOND YEAR 1. THIRD YEAR BOYS - GIRLS S. FIRST YEAR S. SECOND YEAR S. THIRD YEAR Y.P. FIRST YEAR Y.P. SECOND YEAR Y.P. THIRD YEAR
ADULT OVER 20	MEN - OVER 20 WOMEN - OVER 20	BUSINESS MEN YOUNG MARRIED FOLKS UNIVERSITY BUSINESS WOMEN MOTHERS TEACHER-TRAINING OR OTHER TYPES

Figure 2

The usually accepted departments are as follows: Nursery (up to and including 3), Beginner (4, 5), Primary (6-8), Junior (9-11), Intermediate (12-14), Senior (15-17), Young People (18-20, occasionally up to 24) and Adults (all over 20 or 24).

These departments may be grouped into three divisions—*Children's Division*—Nursery, Beginner and Primary; *Youth Division*—Intermediate, Senior and Young People, and *Adult Division*. Each department will have several classes, one or more for each age.

This graded arrangement should be standard for departmental organization throughout the entire school—the Sunday session, the weekday session, the vacation Bible school, expressional activities, etc. Any deviation can only result in confusion. (See Fig. 3.)

	SUNDAY SCHOOL	WEEK-DAY SCHOOL	VACATION SCHOOL	MISSIONARY SOCIETY	CHRISTIAN ENDEAVOR	SCOUTS	TRAINING CLASSES	HOME
NURSERY								
BEGINNER								
PRIMARY								
JUNIOR								
INTERMEDIATE								
SENIOR								
YOUNG PEOPLE								
ADULT								

Figure 3

Each department should be organized with a superintendent, secretary, teachers and assistants, sufficient to care for the classes with like needs and interests and secure the best possible co-operation in achieving their aims.

The graded organization is treated in some detail in Chapters 15-32.

FUNCTIONAL ORGANIZATION

Numerous organizations have grown up in the church through the years to discharge various functions of the educational process. We must be considerate of their traditions and their leadership. No precipitate action should be taken in setting up the ideal educational situation. They have much to contribute to the perfect whole.

The present Sunday school, with its advanced educational development and its evangelistic spirit can well be the nucleus around which the larger church school may be built.

The weekday school and vacation school offer media for much needed additional hours in Bible instruction and expression. The principle at work in this organization should be extended beyond the usual youth groups to include adults as well. From the Junior Department up, numerous informational and expressional groups should meet every Sunday evening.

Missionary societies or training classes should be provided for, at least, all Juniors, Young People and Adults.

Training classes in stewardship, Christian living, church history, temperance, teacher training, etc., should be available at stated periods for all those who wish to enroll.

There is distinct value in class or organization spirit. It should be encouraged rather than discouraged, while keeping a consciousness of the larger task and a sense of unity in reaching common objectives.

When this vision of an adequate church-centered educational organization is achieved we shall truly have a "new day in Christian education."

The Minister and the Church School



An effective educational program in the local church is largely dependent upon the friendly attitude and active participation of the minister. No function of the church is of greater importance than that of education, yet, many ministers give it little time and attention. The minister of a large metropolitan church recently wrote a book for use in classes of pastoral theology in church seminaries. In it he glorified the church school under the heading of "other valuable auxiliary organizations," yet, properly conceived, the church school is the church itself functioning educationally.

THE MINISTER'S DISTINCTIVE TASK

It is true that the prime emphasis of an effective ministry must be given to, first, the preaching of the gospel; secondly, the shepherding of the flock, and thirdly, administration of the church's functions.

Preacher of the Gospel.

Paul, writing to Timothy, his son in the gospel, said, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant

in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Preaching has some of the elements of teaching in it, but it can never take the place of the type of thing that Jesus did when He gathered the twelve disciples about Him and taught them Socratically. Good preaching is necessarily the first concern of the minister of the gospel.

Minister, or Shepherd.

Christ often used the figure of the shepherd and his sheep to indicate the relationship of the spiritual leader to his followers. He must not only be their preacher, but also their pastor, giving them individual oversight that they may grow in grace and in the knowledge of God's truth. The spirit in which this service is rendered is well stated in Amos R. Wells' poem, "Ministry":

"Not to sit on a lifted throne, not to rule superbly alone; not to be ranked on the left or right in the kingdom's glory, the kingdom's might; not to be great and first of all, not to hold others in humble thrall; not to lord it over the world, a scepter high and a flag unfurled; not with authority, not with pride, vain dominion, mastery wide—nothing to wish for, nothing to do—not, in short, to be ministered to! Ah, but to minister! lowly, down where the waters of sorrow flow, full-baptized in the stream of woe; out where the people of sorrow are, known to sin, to the poor and the wretched comrade and kin; so to be helper, the last and least, serf in the kingdom, slave at

the feast, so to obey, and so to defer, and so, my Saviour! to minister. Yes, for never am I alone; this is Thy glory and this is Thy throne. Infinite Servant, well may I be bondman and vassal and toiler with Thee!"

Administrator.

The church looks to its minister to be its leader in all its functions. As we have already discovered in this study, the early church recognized four functions as essential to its life—evangelism, education, fellowship and worship. In each of these the minister should have a definite program, and see that it is carried out efficiently and effectively. Not the least of these functions is that of Christian education, which is most effectively promoted through the church school. It is neither wise nor expedient that the minister give an unusual proportion of his time to this function, but he certainly should not neglect it.

AN ENLARGED MINISTRY

The church school offers a medium through which the minister may wisely expand his influence and helpfulness.

Old Concepts May Be Abandoned.

When the work of the Sunday school was in its infancy, many ministers considered it beneath their notice—a gathering place for a few pious women and many children. If the minister dropped in ten minutes before dismissal and "smiled on the school" he felt he had discharged his duty toward it. Even in these modern days there are altogether too many ministers who devote themselves exclusively to preaching and draw a line between the ministerial work of the church and the educational work of the church school. Yet it is generally conceded that the minister who is most successful and whose influence is

widest in teaching the Word and building character has a great church school "used as a field to be reached, then as a force to be worked."

The successful minister will treat the church school as a great active department of the church, which he dignifies by his active leadership, helping shape its policies and enabling it to yield a large harvest for the kingdom of God.

Enlarged in Teaching.

The church school offers the minister a wider and more effective teaching field. His many-sided busy life makes it almost impossible for him to give the personal attention he might desire to careful teaching of individuals. But through the classes of the church school and a trained teaching force, he can be sure that this task is done.

Enlarged in Administration.

Some one has said that a good administrator is one who knows how to get the other fellow to do his work. The task of Christian education in the local church is so detailed and has such wide ramifications that it is essential for the minister to have a considerable number of capable assistants. If these are organized in an efficient "set-up," again the minister's arm will be lengthened. He should have a definite voice in the selection of the superintendent of education, the church-school cabinet and faculty. As a wise administrator he will know how to choose a leadership that will co-operate with him and have the same high purpose for the school that he has for the church. It is well to ponder this further fact that almost one hundred per cent of the church leadership is trained and qualified in the church school. The time and effort which the minister gives will be like "bread cast on the waters" for he "shall find it after many days."

Enlarged in Evangelism.

Surveys in many local churches show that eighty-five per cent of the present membership have been won to Christ through the instrumentality of the church school (see Chapter 33). This does not mean that preaching has not had its place in securing the final decision, but a background of training given in the Bible classes has been a tremendous factor in preparing and conditioning the mind. In most cases it is the school which has had the first contact with the individual through its active promotional program. If the modern minister would have ever increasing additions to his flock, he would do well to devote a considerable portion of his time to the school.

Enlarged in Outreach.

The minister may likewise do wider and more effective pastoral work if he is able to enlist departments of the church school and Bible classes in calling on the sick, establishing new contacts, following up the lukewarm and indifferent. Many of these he can not hope to reach individually, or even with an assistant pastor. But by this method he can have many "assistant pastors," and can carry the ministry of the church to the last and the least in the community.

BACKGROUND AND PREPARATION

A definite knowledge of the church school and church-school methods will be essential if a minister is to give it guidance. He should have a proper background of preparation.

College or Seminary Training.

Most progressive institutions for the training of ministers provide courses in Christian education with special

reference to the local church. Some institutions have a Department of Religious Education where it is possible to major in its courses and receive a special degree such as "Master of Religious Education." History, principles and methods are taught. Lectures are given by successful church-school leaders, and project work is carried on through near-by churches. The ministerial student should avail himself of at least one or two such courses so that when he takes up his active duties in the field he will go to his work prepared not only for the pulpit, but for leadership in the church school. No minister's course is complete without this training.

Reading and Study.

The minister can equip himself in his educational work by studying the best books published on the subject. An extensive bibliography is given in this volume for convenience in building a specialized library. We have starred those books which are essential to a general understanding of the task. The first books read should deal with the general field. After that any number of specialization texts can be studied.

Observing Other Schools.

If there are outstanding church schools within easy traveling distance, the minister should visit them occasionally. He can talk face to face with the ministers, superintendents and other leaders and observe their programs and equipment. If the setting and conditions are similar to those of his own situation he will be able to put into practice many of the best plans and methods which have been proved by others. After having observed successful schools in operation the minister will be better enabled to originate plans. He will learn to do by doing.

Actual Experience.

It is good to have a theoretical knowledge of the work of the church school, but it is better to have firsthand experience. If the minister has taught a Bible class, been a departmental superintendent or been the directing head of a whole school, he will have a deeper understanding and appreciation of the problems involved. It is this vital touch which will enable him to adapt the theory and produce the best results. If the minister has not been able to get that experience in the past, he can assume various tasks for limited periods.

ACTIVE GUIDANCE

The minister should give the educational program of the church his active guidance. The method of that guidance will vary according to his personality and the situation on the field.

Superintendent.

In some cases the minister may also be the superintendent of education, although in most instances he will not be able to give the necessary time to the work. The school should not be handicapped simply by the desire of the minister to keep all authority in his own hands.

Teacher.

If the minister is physically able to stand the arduous strain of filling his pulpit acceptably and teaching a class in the church school, he will find this latter contact most valuable. P. H. Welshimer, who built up one of the largest church schools in America, functioned as minister, superintendent and teacher. Said Mr. Welshimer: "The minister should teach if he is prepared to teach. By virtue of

the fact that he teaches in the school he gives it dignity. Here he can find opportunity to do his best work. It is heart-to-heart work. In the pulpit he may be far removed from his audience; in the Bible class, never. Teaching becomes personal work. It is easier for an active, wide-awake, sympathizing minister to build up a great Bible class than to build a great preaching audience; and it is easier to lead men and women from that Bible class into the church than it is to lead those to Christ who merely attend the preaching service. If the minister's mission is to preach the gospel that he may win men and women to Christ, then let him do his work where the opportunities are greatest for soul-saving."

Ex-officio Relationship.

Most ministers, however, will prefer to limit their relationship to the church school to regular contacts with the eldership, superintendent of education and the church-school cabinet.

(1) The eldership of the church is the body charged with the immediate oversight of the church school. In some churches the minister will be a member of the board of elders, but in any case he will have at least an ex-officio relationship. The duties of the eldership in the program of Christian education are rather fully set forth in the following chapter. The minister should concern himself with each action the eldership may take. He will often be able to guide them in choices and in the approval of given programs. He should periodically instruct them in their educational duties and responsibilities.

(2) There should be the closest possible fellowship and co-operation between the minister and the superintendent of education. They are both intent upon a common aim—the winning of souls to Christ and their training in Chris-

tian character and service. Besides this deep sense of purpose there should be agreement as to the general outline of the educational program, its personnel and its methods. They should have regular periods when they get together to discuss plans and progress and pray about their problems. Under no circumstances should they consider their work to be separated by any sort of barrier. Their close co-operation will insure success.

(3) The minister should be present at every meeting of the church-school cabinet. He should take a deep interest in all reports, suggestions for betterment and the problems presented. Very often he will be able to give the cabinet the benefit of his wide experience and wise counsel. He will be able to direct the course of events when there is any indication that decisions of the cabinet might run counter to the main purpose and policy of the church. He will not want to exercise his authority unduly, being satisfied to see others given the fullest freedom within the limits of their office.

Aware that most Scriptural teaching and training will be done in the various sessions of the church school and not in the pulpit, the minister will give wholehearted guidance and oversight to this department of church activity. He should envision the day when all the church will be enrolled in the church school, and when all those in the church school will be vitally concerned in the church.

The Eldership and the Church School



According to the New Testament, the early church made much of the eldership. The word "elder" or "presbyter" indicates a man of maturity and experience. The elders were not necessarily old men, but possessed qualifications which age is supposed to confer. These men were capable of detached or impersonal consideration of proposals and procedures. Their leadership and counsel was sought in all things pertaining to the local church. In the modern church school it is essential that the final authority center in such a group.

A QUALIFIED ELDERSHIP

The New Testament is unusually explicit in stating the qualifications of elders.

Scriptural Qualifications.

Paul, writing to Timothy, says, "An elder must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house . . . not a novice. . . . Moreover he must have a good report of them which are without . . ." (1 Tim

3:2-7). These qualifications may be summarized in three general classifications: (1) Those factors having to do with personal fitness and character; (2) ability to teach or supervise instruction in Christian doctrine, and (3) general oversight and administration. The most careful consideration should be given to choice of these men. If they are to exercise the grave duties devolving upon them, they must have the fullest possible measure of their Scriptural qualifications.

Educational Qualifications.

The elders are to be "apt to teach." Obviously, if an elder can teach he should exercise that gift. This would necessitate his having all the background and preparation required of the average teacher in the church school. Ideally, he should have far more. In the average situation, however, the elders will delegate the actual responsibility for teaching to others. In addition, they will have oversight of the teaching function. If possible, the elders should be college graduates with a clear understanding of the distinctively Christian educational process. If this is not possible, one of their number who is qualified may be designated to specialize in Christian education and advise the body in all matters pertaining to it.

THEIR EDUCATIONAL FUNCTION

Oversight of the educational work of the church is by no means least of the duties of the eldership.

Teaching Basic in Christianity.

The entire Christian system is built upon the teaching process. An intelligent and effective church member must first be taught the facts about Jesus Christ—His Lordship His authority, His will for mankind. When an individual

has accepted Christ he must be taught "to observe all things whatsoever he has commanded." The whole structure of the church—its preservation and adequate function—are dependent upon an effective program of Christian education. If the eldership should neglect or minimize the importance of this work they would be derelict in their duty and unworthy to remain in office.

Its Scriptural Importance.

The Word of God is explicit on this point. Jesus says, in John 6:45, "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath learned of the Father, cometh unto me." Paul, in the Roman letter (Rom. 10:17), says, "Faith cometh by hearing, and hearing by the word of God." The apostle further indicates that the entire process of Christian personal development and guidance from conversion to perfection in Christ has been based on His Word: "Continue thou in the things thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:14-17). Despite the importance thus laid upon the process of Christian education, many elders have never given serious consideration to it, but they have it within their province to correct this situation.

Elders' Responsibility for Teaching.

The elders' responsibility for teaching extends not only to the Christian, but to those who are outside the

kingdom. The elder is responsible not only for the planting of God's Word in the heart, but for nurturing it and seeing it develop to full fruitage. He is responsible not only for the work of the teacher in the class, but for all kinds of teaching done in the church—whether by the minister or an occasional visiting speaker. It is because elders have neglected this responsibility that people are not adequately trained and in some cases have been taught doctrines subversive of true Christianity. The failure of the modern church to accomplish all that it should in the lives of men grounds back into the failure of the educational process, and, finally, in the failure of the eldership to discharge properly its educational function.

NECESSITY FOR OVERSIGHT

The position of the eldership in a local church is quite similar to that of the board of directors in a modern business or industrial enterprise. No one questions the necessity for organization and proper allocation of authority in secular matters. There should be no question concerning it in religious matters.

Dangers of Unbridled Independence.

Too often the educational work of the church has been conducted independently and without regard to the authority of the elders or the program of the church proper. A study of the early history of the Sunday school will indicate some reasons why this condition has developed. The attitude of the church toward education was lukewarm. It was necessary for educators to pioneer their way without the sympathetic aid of church leaders. In our day, however, the church has a larger vision and appreciation of the church school. In this situation independence becomes an obstacle to progress. Teachers and super-

intendents who think only in terms of their task and fail to co-operate with the church's leadership, and who do not realize that the school is a means to an end, and not an end in itself, have done much to retard progress.

A proper recognition of the authority of the eldership and submission to their oversight and advice will have a salutary effect on the church and help insure the satisfactory accomplishment of the educational task.

Scriptural Authority of the Eldership.

The New Testament teaching is clear as to the authority of the eldership. Paul, in speaking to the elders at Ephesus, said, "Take heed unto yourselves and to all the flock over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

The writer of the Hebrew Epistle says, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:7, 17).

The apostle Peter advised the elders of the apostolic church to "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. 5:2, 3).

If the church school is to operate Scripturally, it must give due recognition to the authority of the eldership.

Integration With the Church's Program.

As indicated in a previous paragraph, it is necessary that every organization in the church accommodate its program to the larger aims and procedures of the whole body. When any group is working at cross purposes with the church, that group becomes a thorn in its flesh. If there is, however, a mutual recognition on the part of all organizations of the oversight of the eldership, if these groups consult that body in mapping their programs and seek its approval, there can be little danger of such discord. When the minister, the eldership, the officers of the church and all its related groups share a common ideal and strive through all their activities to realize it, we have the ideal situation.

NATURE OF OVERSIGHT

The eldership need not concern itself with all the details of the work of the church school. Their oversight will largely have to do with general matters.

Spiritual.

The primary aim of the eldership is to encourage the spiritual development of Christians. They will naturally be concerned as to whether the church school is contributing to that development. As they observe the product of the educational process, they will determine whether the school is accomplishing its purpose. The elders can be an inspiration to the school by the example of their own lives. They can encourage the nurture of the individual pupil. They can give spiritual guidance and encouragement. In times of stress, when problems present themselves for solution, they can show the spirit of Christ and inspire it in others. If they look upon the

church school as a mere organizational adjunct of the church and do not see in it a living, vital instrument for the perfection of the human individual, they will fail to give it proper spiritual oversight.

Doctrinal.

Early in the life of the apostolic church, heretical teaching developed which bade fair to destroy the fundamentals of the Christian faith. The apostles appealed to the elders to protect the flock from those who taught these false doctrines. It is the eldership today that must safeguard the church against such evil. Every teacher should be carefully trained in Christian doctrine. The elders should satisfy themselves as to the teacher's unequivocal acceptance of the deity and authority of Christ, the inspiration of the holy Scriptures, his loyalty to the church of Christ and his willingness to pledge himself to teach the whole gospel of Christ without compromise, evasion or substitution.

Practical.

Many practical problems will present themselves in connection with the educational program. Most of these will be cared for by those to whom responsibility has been delegated. But it is essential that each elder acquaint himself, both in theory and practice, with every phase of the educational organization and program. Only thus will he be able to give intelligent and practical advice.

Educational.

It is likely that in many churches the direction of the church school will be largely the task of one individual who will have had specialized training. In this case it will not be necessary for all elders to be experts in edu-

cation. If they are not, they should not assume educational oversight beyond their ability.

EXTENT OF EDUCATIONAL DUTIES

There should be a clear understanding as to the extent of the educational duties of the eldership. These may be fixed by the congregation. They may include:

Principles.

There are certain fixed principles which underlie true Christian education. Some of these are set forth in this book. The authoritative sourcebook is, of course, the New Testament. It is the duty of the elders to see that these principles are strictly adhered to in the conduct of the school.

Policies.

The educational policies adopted should square with the above principles. They should be simple yet comprehensive, giving the fullest measure of freedom within the necessary limitations.

Procedure.

Plans for the operation of the school need not originate in the eldership, but such should have their approval. No plan should be approved which would in any way bring reproach upon Christ and the church.

Training of Teachers.

Unusual care should be exercised in the oversight of teachers and their teaching. Nothing is of greater importance than the kind of teaching received by both children and adults. The character of the teachers, their

beliefs, their capabilities and their loyalty to the church are extremely vital. The elders may well consider any program of teacher training, its texts and its requirements before giving it their approval. They may completely direct it if they can give it the time and effort it deserves. If the task be delegated to others, the supervision should be thorough.

Delegation of Authority.

No board of trustees or directors undertakes to supervise or direct actual operations of a business, factory or educational institution. After they have determined the principles, policies and procedures, such bodies select a capable superintendent or manager to execute and administer them. So with the church school. The eldership, while realizing that they can never fully delegate responsibility, must delegate authority to a superintendent of education who will manage all details of the school's organization and program. At stated intervals, this superintendent will report the state of the school to the elders and will consult with them on all matters of importance.

Beyond these limits the elders should not go. Should they meddle in the details of administration and show their authority in matters which rightfully belong to the teachers, class or departmental officers, they will soon create friction and confusion. If all relationships are clearly defined in advance, however, there need be no overlapping of duties or authority.

A PRACTICAL PLAN OF WORK

For the sake of clarity, simplicity and efficiency the following procedure and plan of operation is advised:

Relations With the Minister.

Since the educational responsibilities of the minister and the elders are similar in some respects, they should work as a unit. In some churches the minister is a full member of the board of elders; in others he is an ex-officio member. In these cases he will naturally be present when all matters are being considered. In other cases he should be invited for ministerial counsel and should be in substantial agreement with all important educational decisions.

Relations With the Superintendent.

The ideal superintendent should be a well-qualified elder to whom all educational administration is assigned. Since such a relationship is not always possible, any capable member of the congregation may be selected. He should understand that he derives his authority from the eldership and the church and must give them a full account of his stewardship. It will be necessary, however, for them to work together as brethren in Christ with a common purpose. They will advise, counsel and co-operate at all times, seeking to be unselfish, Scriptural and harmonious in their procedures.

Some Fundamental Aims.

Some basic educational goals which should be constantly before the eldership are:

(1) All educational organizations and activities of the church co-ordinated and integrated in the church proper through the church school.

(2) The school of the church recognized as an integral part of the church organization.

(3) The board of elders properly qualified to supervise the local church's educational program.

(4) A superintendent of education, preferably one of the elders, who has supervision of all educational activities in the church.

(5) Efficient methods in the choice of church-school leadership.

(6) A fully adequate corps of officers and teachers.

(7) Monthly report of the school to the eldership. Monthly report of all educational organizations and activities to the school.

(8) A growing educational program to include more than the traditional Sunday morning training.

The Superintendent of Education



The Superintendent of Education is the most important single figure in the educational organization of the local church. The success of any program will depend largely upon his character, ability and ingenuity.

POSITION OF THE SUPERINTENDENT

In the average church the superintendent will be a part-time voluntary worker. In hundreds of churches, however, he is a full-time employed officer. The task calls for as much time and work as that of the minister.

What He Is Not.

The superintendent is not an assistant minister. That is, his duties are not to visit the sick, act as the minister's secretary, preach, perform marriage ceremonies or conduct funerals. He is not a Sunday-school superintendent in the traditional meaning of that term. He does more than a mere platform man or a promoter of schemes to build attendance. He is not a "chore boy" for the eldership, although he will derive his authority from them and always work in harmony with their policies. Many a superintendent's work has been hindered or made a failure because the church failed to understand the importance and the necessary limitations of his task.

What He Is.

Some years ago the Association of Directors of Religious Education drew up a statement of the position occupied by such a leader. It included the following:

"The Director of Religious Education of the local church should be a man or woman of such training as shall enable him—

"1. To develop in the church an adequate educational program and to create correct educational ideals.

"2. To secure the attention of the church through voice, press and personality to its great opportunity and its primary responsibility in the field of religious education.

"3. To inaugurate either by direct executive power or by oversight and supervision, a balanced and comprehensive program of religious education. To this end he will use or readjust those organizations already existing within the church, add others as need arises and co-operate with other religious, social and educational organizations of the community.

"4. To correlate the programs of all groups within the local church.

"5. To secure and train efficient leaders and teachers for the work of religious education in the local church."

His position is a recognition of the fact that the educational task of the church calls for peculiar preparation and abilities, and that no other man is fully competent to perform his duties. The duties of the superintendent or director, will be discussed in greater detail later on in this chapter.

His Relation to the Minister.

Unquestionably, the minister has higher rank than the Superintendent of Education. The superintendent should

accord him the deference due the position. His educational relations with him should be that of an associate in the Lord's work; not an assistant so much as a co-operator—one who has his own field of duty. They should both be capable of teamwork.

His Relation to the Elders.

If possible, the superintendent should be one of the elders. He would thus have both the inherent authority and the responsibility for directing the educational function of the church. If this close relationship is not feasible, the superintendent will derive his authority from the eldership and deal with them as the responsible body. In either situation, the superintendent should be given sufficient freedom to assure the success of his work. As in his relations with the minister, there should be the fullest possible co-operation on the part of all concerned.

His Relation to the Church School.

The superintendent is the general director and supervisor of the church school. As the superintendent of public schools guides all the work in the schools and has general oversight of principals, teachers and all other workers, so will the Superintendent of Education guide the church school. Every organization of the church engaged in educational work should fully recognize his authority.

SELECTION OF THE SUPERINTENDENT

The selection of the Superintendent of Education should be a matter of great deliberation and concern. Too often it is treated lightly and hurriedly with tragic results.

The Duty of the Eldership.

The nomination or appointment should come from the eldership. They should exercise the same care as in the selection of a minister for the church. No one should be considered without the most careful inquiry into his qualifications.

Standards for Choice.

An inquiry into the fitness of any person for the superintendency should include such matters as the following:

(1) As a general rule, he should be a college graduate. Many successful superintendents, however, are men with limited schooling, but a natural aptitude for educational work, a willingness to learn and an unusual capacity for hard work. Special training is desirable, but inquiry into the type of school in which it has been acquired is of utmost importance. The mere possession of a college degree, or even the completion of a specified number of years in graduate work, is no guarantee of fitness.

(2) Practical experience in church-school work is of inestimable value. In case the superintendent is to be an employed officer, the eldership should conduct a careful investigation of his record in other churches. What results did he achieve? How did he achieve them? Was he co-operative with those who were in authority? Were his abilities fully demonstrated? Did he show wise judgment in difficult situations? Was he a leader with children, young people or adults?

(3) Qualifications mentioned later in this chapter may well be considered. No person will, of course, measure up one hundred per cent in either personal fitness or educational qualifications. The final selection will have to be made on the basis of the best material available.

QUALIFICATIONS OF THE SUPERINTENDENT

The ideal superintendent should have at least six fundamental characteristics:

He Must Be a Christian.

Too often this is held to be a minor consideration. If a man dresses well, looks well, mixes well, talks well and means well, he makes a popular candidate. It is of primary importance that the man be a true Christian, fully surrendered to the Lord Jesus Christ, living daily so that his friends and neighbors regard him as consistent in his profession. He should be an active member of the local church and in full accord with its program. The great purpose of the church should be his purpose, and, by precept and example, he should be able to inspire others in its accomplishment. The work of the superintendent is a Christian work, and only a Christian can do it properly.

He Must Be an Executive.

He should know his business. He should know people. He should know how to divide responsibility, secure co-operation and get results. He should be able to build people into an informed, enthusiastic and efficient working force. He should have the ability to preside over meetings and expedite business. He will succeed best if he keeps himself in the background, pushes others to the front. While he must be thoroughly familiar with what is going on in every department and keep a firm hand on the steering wheel, he can not expect to attend to every detail. Others must do most of the work. They will gladly do it if the superintendent will suggest plans, encourage them and give them individual recognition for work done.

He Should Be an Educator.

He should be thoroughly familiar with the fundamental principles of graded instruction, the best methods, the qualifications for teachers, etc. He should visit other schools noted for their progress and efficiency. He should take safe and up-to-date journals and read the best books in the field. He should attend conventions and conferences which deal with matters of Christian education.

He Should Be a Diplomat.

Dealing with people is an art. It is very easy to incur dislike, criticism, jealousy and even hatred by the un-diplomatic thing. It may be so slight and indifferent a matter that one is scarcely aware of it, yet it may wreck the entire program of the school. The best rule in dealing with people is the Golden Rule. The superintendent should always be willing to listen to the suggestions of the humblest individual. He should know how to take criticism. He should never assume to take credit for any accomplishment. He should go out of his way to compliment others for their accomplishments.

He Should Be Efficient.

Efficiency involves ability to produce results by up-to-date methods. The superintendent must, however, have more than a "bag of tricks," a portfolio of schemes or "live-wire propositions." True efficiency involves ability to analyze situations, dig down through problems until the roots are discovered, understand working processes, organize effectively and press on to a satisfactory conclusion. There will be boasting with statistics, speeding up wheels and evidence of ingenuity, but there will be depth and purpose to the whole procedure.

He Should Be an Enthusiast.

The superintendent should never leave the impression on the school that his task is a burden. He should inspire everybody with the idea that he would rather be superintendent than anything else in the world. He should love his work. If he really does, he will be willing to sacrifice for it and overcome difficulties and discouragements.

He Must Have Vision.

The good Book says, "Where there is no vision the people perish." It is as true today as the day it was written. The superintendent must never be satisfied with the routine way of doing things. If the school gets into a rut, he is to blame. He should set the standard high—just a little higher than those of neighboring schools. His school should be best in point of numbers, it should excel in efficiency, have better equipment, better teachers, win more souls to Christ, exceed in financial income and render a larger service to the community and the kingdom of God.

DUTIES OF THE SUPERINTENDENT

It is the task of the superintendent to organize and conduct, under the minister and the eldership, and with the co-operation of the church-school cabinet, a unified, comprehensive program of Christian teaching and training for the whole church.

Administration.

The superintendent will, from his desk, direct the course of the whole school. He will be an ex-officio member of all committees. He will know what is being done in all departments. He will be in contact with the min-

ister, elders, teachers—in fact, the entire leadership of the school.

Organization.

In the church-school cabinet and the various graded departments and classes, the superintendent will have functioning organizations through which he can operate. He must, of necessity, give much time to see that the machinery is efficient and effective.

Co-operation.

The *esprit-de-corps* of the church school staff should be kept high. The superintendent can do this by personal contact and constant inspiration. When the leadership is committed to a common objective and unanimously co-operates for its attainment the work of the superintendent is made immeasurably easier.

Promotion.

Every possible medium of promotion from the survey, through personal solicitation to the newspaper and radio, should be used by the superintendent. He will probably have a publicity and promotion man in the cabinet, but unless the superintendent knows how to promote and build, growth will not be as rapid as it should.

Problems, such as curriculum, choice and supervision of teachers, program building and nurture—those things which are particularly educational in nature—will naturally occupy most of the superintendent's time.

These are some of the general phases of the task of the Superintendent of Education. The chapters which follow go into more detail and will vitally concern him. In the chapter on the Cabinet, the magnitude of his work will begin to unfold.

The Cabinet and Its Functions



If the church school is to be properly administered and supervised, it is necessary that a capable leadership be provided for its various functions and departments, and that these leaders be brought together for conference at regular intervals. The church-school cabinet (Fig. 1, page 208) offers the best medium for this purpose. In most schools there is a noticeable lack of co-operation. The superintendent has often done no supervising of teachers and instruction. A department or class may be a law unto itself. In the school's relationship to the church there has been no clear understanding of its authority or liberties. Often, when the governing board of the church undertakes to establish some sort of authority over the church school there is trouble. When teachers are found to be incapable there is no generally accepted system of dealing with the situation. Such conditions, and many others like them, make the building of a strong, efficient cabinet a necessity.

THE CABINET SET-UP

Membership.

The cabinet should consist of (1) the Superintendent of Christian Education, who is the director of the cabinet; (2) the principals of the Sunday morning, Sunday eve-

ning and weekday sessions, who are vice-chairmen of the council; other members of the cabinet, including (3) heads of permanent church-school committees, such as faculty, records, finance, curriculum, publicity and promotion, evangelism, nurture, recreation, building and equipment, etc., and (4) superintendents of departments, such as Nursery, Beginner, Primary, Junior, Intermediate, Senior, Young People, Adult and Home. In churches where a thoroughly integrated program has not yet been achieved, the heads of such organizations as Christian Endeavor Society, Missionary Society, Boy Scouts, Vacation School, etc., should also be included.

Work of the Cabinet.

The church-school cabinet is the medium through which pass all school problems and plans of work. There they are fully discussed, evaluated and approved or disapproved. All major business policies and details come to its attention. It keeps the workers abreast of the times in church-school methods. It stimulates thought and new ideas. It provides friendly fellowship and assures unification, integration and enthusiastic promotion of the whole program.

Meetings.

There should be a regular meeting day once a month, preferably on a weeknight, when as much time as necessary may be taken. Preparation is essential to a full attendance and a successful meeting. Every member should be notified well in advance, through the mails or by telephone, of the time and place. A model program may consist of the following items: Devotional period, minutes of last meeting, old business, reports and recom-

mendations, discussion of school welfare, educational feature, benediction.

Most of these items follow the usual routine of a church business meeting, but possibly a word should be said about the educational feature. It is important that the group be up to date regarding contemporaneous thinking and movements in the field of Christian education. They should be aware of the latest and best methods in use by other schools. So it will pay the cabinet to bring in church-school experts or successful officers or teachers in near-by schools to speak and conduct forums. When outside talent can not be secured, some member of the group should be appointed to give a review of a new book, a digest of some outstanding magazine article on Christian education or a report of some educational conference or convention. Panel discussions on problems of special interest will also be found helpful.

The most important administrative functions of the church school are represented in committees of the cabinet. Careful consideration should be given each of the following:

FACULTY

The faculty committee supervises all matters connected with teachers and their teaching.

Choice of Teachers.

In co-operation with the classes, department superintendents and the Superintendent of Christian Education, the faculty committee will recommend the names of candidates for teaching positions. Final approval must come from the eldership before actual appointment is made. Too much care can not be given to this important work. The qualifications of teachers need not be repeated here.

There is a general discussion of them in Chapter 15, "The Teacher," and specific consideration is given to departmental requirements under each of the chapters relating to the departments.

Preparation of Teachers.

The program of teacher training is directed by the faculty committee. They should use a highly selective process, choosing only those who seem mentally and spiritually qualified for membership in the classes. These groups may meet either at the Sunday or weekday instruction periods of the school. There will be courses on the Bible (30 units), psychology (10 units), pedagogy (10 units), church history of Christian doctrine (10 units) and evangelism (10 units). In addition to the above, at least thirty units of departmental specialization should be required, the student having the privilege of selecting one of the above departments or general administration for special study. Teacher-training textbooks are available from all church publishing houses. Diplomas will be awarded by the faculty committee upon the completion of required studies.

Where the local church does not provide a complete teacher-training course, it is possible to secure necessary training in interdenominational or community training schools. Great care should be taken, however, to make sure that teachers and courses in such schools are in thorough harmony with the policies of the local church school.

Supervision of Teachers.

The faculty committee will work with the superintendent and department heads in the supervision of the teaching process. They should be certain that the teaching is true to the Bible, that it is both impressional and

expressional, that the pupil is thoroughly indoctrinated in the fundamental teachings of Christ and the church and is receiving proper nurture for his growth in grace. To this end there should be quarterly visitations of classes for purposes of observation.

Teachers' Meetings.

It is important that teachers get together for mutual fellowship, discussion of problems and consideration of current thinking and methods in Christian education. The most effective teachers' meetings are held within the department organization. Some treatment is given such meetings in the various departmental chapters in this book. Occasionally (possibly once a month), school-wide meetings should be held. Dinner meetings, at which an outside speaker is the main attraction, are usually the most effective. The faculty committee will see that these meetings are held regularly.

RECORDS

The *general secretary* of the school will be in charge of all records.

Secretaries and Their Qualifications.

The size of the school will determine the number of secretaries necessary to an adequate record and reporting system. In general, qualifications for all will be similar: (1) Trained in business procedure; (2) aware of the latest and best methods; (3) thorough, accurate and orderly, and (4) patient and thoughtful. Besides the general secretary there will be an *enrollment secretary*, who will enroll all new members of the school and keep an up-to-date list of the membership; an *absentee secretary*, who will see that those habitually absent from classes are urged to

be more regular in their attendance; a *prospect secretary*, who will maintain a list of prospects and see that they are regularly contacted; *recording secretary*, who will keep the minutes of cabinet meetings, teachers' meetings and other official gatherings, and a *corresponding secretary*, who will handle all correspondence and keep in touch with outside agencies. Beyond these are the secretaries for the departments and classes.

Enrollment Records.

Every pupil enrolled in the school should have an enrollment card on file in the secretary's office. It will indicate the full name of the pupil, date of birth, name of parent or guardian, residence, group affiliations (Sunday morning, Sunday evening and weekday), church membership, church of parents, date of enrollment in school, date of promotion or withdrawal.

When new students are enrolled the enrollment secretary of the school or the secretary of the department involved will get the above information and assign the pupil to the proper class. Changes of address, name or other vital data should be promptly recorded so that the general enrollment is always up to date. Each class will have an enrollment book, and care should be taken that these records agree with the general enrollment.

Sunday and weekday session attendance records should be compiled weekly and reported to the Superintendent of Christian Education. This report may also include amount of offering and any other information desired. The final totals should be properly publicized. These weekly reports should be placed in a permanent record book, together with such information as weather, programs, graphs, etc., which may be valuable for purposes of comparison.

Pupil Progress.

Any church-school record system is incomplete if it does not include some means of measuring the progress of the pupil in his development. Where such a system is in use, therefore, it is the duty of the general secretary to keep these records on file. A more complete discussion of this matter is included under the heading of nurture in this chapter.

Absentees.

The absentee secretary will compile each week a list of those who have been absent from classes or groups. He will see that each one on the list is contacted by the group in which he is enrolled or will make that contact himself. Absentee cards of various kinds are available for this purpose. In cases of prolonged absence personal calls should be made. Every effort should be put forth to keep the individual active in his group relations. If, however, withdrawal from the membership of the school is necessary, the absentee secretary should so report to the school's enrollment secretary.

Survey and Prospect Records.

One of the most important means of enlarging the school is through the community survey which discovers new prospects (see Chapter 33, "Evangelism"). The prospect secretary will have charge of all the records thus secured. The usual survey blanks contain information as follows: Name of individual, address, age (exact up to twenty), church affiliation, Sunday-school membership, denominational or local church preference. The best prospects for church-school enrollment are then transferred to prospect cards, arranged by departments or classes. The secretary will furnish lists of names to the

proper groups and check with them periodically to see that calls are made.

The teacher is usually the best one to make the call and give the invitation. He can do it most advantageously when aided by other teachers. For example, if the survey has revealed a family of four who are not attending the church school, the teacher of the men's class has the name of the father; the teacher of the women's class has the name of the mother; a teacher from the Intermediate Department has the name of the son, and a teacher from the Primary Department has the name of the little girl. Four different teachers from the school will make four different calls in the home. Thus the interest of the school in securing the attendance of each member of the family is splendidly demonstrated, and the calls are almost certain to be effective.

At least each month for six months a letter or card will go out from the school, inviting the prospect to be present on special days in the regular group meetings or to become a member of the school. The prospect list should be revised at least twice yearly.

Reports.

It will be the duty of the general secretary of the school to provide whatever reports may be required by his superior. Among the most important reports are those given monthly, quarterly or annually concerning the general state of the organization. Among the items to be covered will be: (1) Sunday morning session attendance—totals, average and comparisons—and the same information for the Sunday evening session and the weekday session; (2) departmental records of a similar nature; (3) a group financial summary of receipts, disbursements and cash on hand; (4) outstanding class

records; (5) vacation school or other special projects; (6) changes in or additions to staff personnel, and (7) additions to the church from the school.

Equipment.

The school should provide proper desks, tables, card-file boxes, letter files, record books, etc., for the proper care of its records. The average church publishing house carries a general line of such materials at reasonable prices.

FINANCE

The church school should be financially self-supporting, although theoretically the church is responsible for and should underwrite the church-school budget. Experience has proved that a separate treasury, budget and collection system will assure a more adequate financial system.

Treasurer.

Great care should be taken in the choice of a treasurer. He should be honest, businesslike, show some aptitude for financial promotion, be accurate in his accounting, co-operative, tactful and persistent and be able to keep the school finances on a spiritual plane. His most important duties will be to draw up an annual budget, urge adequate giving, keep accurate records, pay bills promptly and make regular reports.

Budget.

Well before the beginning of the school year the treasurer, in co-operation with the superintendent and financial chairman, will make up an annual budget. They will examine the records of past years to ascertain potential receipts for the new year. They will then determine the

kinds and possible amount of disbursements. With this information at hand, they should consider plans for enlargement and progress. The usual sources of income are the regular class offerings, special-day offerings and donations. The usual disbursements are for educational literature, missions, social life, equipment, publicity and promotion. When the budget has been completed, copies of it should be distributed to the school and proper appeal made for generous and increased giving.

Stewardship Training.

The finance committee should sponsor a training course for teachers and officers in Christian stewardship, so that they in turn may instruct the whole school. Giving of money to meet deficits and other hit-or-miss methods are of a proper understanding of the basic principles of stewardship. The "penny collection," socials for raising money to meet deficits and other hit-or-miss methods are *passé*. Everybody should give liberally, systematically, intelligently and gladly. This will be done if the committee works out a sound, spiritual, businesslike plan.

CURRICULUM

The course of study to be pursued in the various departments of the church school is one of the most important factors in its organization. There should be a curriculum committee, consisting of the best minds of the school, to choose, supervise and regulate curriculum. They should be certain that it is true to the Bible and in harmony with the general policy of the school; that it is up to date, suited to the needs of the people and well balanced with regard to indoctrination and nurture. The committee will also be concerned with the proper grading of the school as it relates to efficient teaching and training.

Quarterly orders for literature should be approved by this committee. A more thorough discussion of curriculum will be found in Chapters 12, 14 and 24.

PUBLICITY AND PROMOTION

Each organized class and department will have a program of publicity and promotion. But there is necessity for a school-wide committee which will make sure that certain objectives are attained.

General Objectives.

In the chapter on "Standards and Plans of Work" is set forth a comprehensive program of activities for the local church school. The publicity and promotion committee will familiarize itself with this or whatever program has been agreed upon by the school. All its campaigns, programs, slogans and other methods will combine to secure the results desired.

Publicity Director.

While the promotional task of the superintendent demands that he be held responsible for all publicity, there should be a publicity director to handle the details of the work. Preferably he should be some one who works for a local newspaper or has some connection with an advertising agency. If such an experienced person can not be found, some one who has an observing eye, as well as some talent in writing, may assume the position. In relation to the various departments and organizations of the school, he will serve somewhat as a managing editor on a metropolitan daily. All news concerning plans, programs and statistics will be furnished him each week for use in newspapers, the church bulletin and other channels of information.

Methods of Promotion.

Chief among effective methods of promotion is the survey which discovers new prospects for church-school membership. The committee will co-operate closely with the evangelism committee and the prospect secretary of the school in making the most of this method.

Publicity and promotion are most effective when concentrated upon certain interests or events that may be stressed in connection with the church-school program. Special days and anniversary occasions are of vital importance. A year's schedule of commonly observed days follows:

January. New Year's Day. Decision Day.

February. Temperance Day. Youth Sunday.

March. Easter. Missionary Day.

April. Parents' Day. Stewardship Sunday.

May. Mother's Day. Anniversary Day.

June. Children's Day. Flag Day.

July. Patriotic Day. Summer Conference Day.

August. Outing Day. Home-coming Day.

September. Rally Day. Promotion Day.

October. Teachers' Day. Visitors' Day.

November. Thanksgiving Sunday. Father and Son Day.

December. Bible Sunday. Christmas Sunday.

In this connection, definite attendance goals should be chosen, and every effort put forth to reach them.

Close co-operation with the departments, organized classes or other groups is essential. More detailed suggestions for publicity and promotion within these groups are to be found in the departmental chapters.

EVANGELISM

The spirit of evangelism should be carefully cultivated throughout the school. The committee on evangelism will help to create it and make it increasingly effective. A rather detailed consideration of the committee's work is to be found in Chapter 33.

NURTURE

The average church school pays little attention to charting the progress of the pupil, either as to Bible knowledge or growth in grace. If there is a committee on nurture giving its full time and attention to this matter, the work of the school will become increasingly effective.

Expressional Agencies.

From the Junior up through the Adult Departments, there should be constant emphasis on nurture. The devotional and spiritual life should be cultivated, and definite projects in Christian action should be undertaken. A careful study of the chapters dealing with these departments will reveal methods best applicable in each case. Special emphasis upon expressional agencies is to be found in the chapter dealing with the Young People's Department.

Nurtural Measurements.

The most apparent signs of pupil growth have to do with such items as attendance, punctuality, Bible reading, giving, church attendance, lesson study, prayer, participation, winning others and good works. A ten-point record system may be devised by which each pupil marks his own record week by week.

PUPIL'S TEN-POINT RECORD												
Name _____										Am't. Off. _____		
Department _____										Class _____		
	JAN.				FEB.				MAR.			
1 Attendance	10	10	10	10								
2 Punctuality	10			10								
3 Bible Reading	10	10	10	10								
4 Giving	10	10	10	10								
5 Church Attendance	10		10	10								
6 Lesson Study		10										
7 Prayer	10	10	10	10								
8 Participation		10										
9 Calls	10		10									
10 Good Works	10	10	10	10								

Once each week, preferably on Sunday morning, the pupil is handed a record envelope when he enters his department. He fills in the date, his name and address, checks his ten-point record and encloses his offering. This is collected later as a part of the regular program of the session. The departmental secretary may keep the records on file or may transfer them to a monthly record sheet kept for each pupil in a loose-leaf book. From this department record it would be possible at the end of the month to average the reports and thus determine the grade of the pupil for the month. This grade may be entered on the back of an enrollment record card, and a monthly report card filled out to be sent to the parents. Suitable recognition may be given quarterly or annually to the pupils who make outstanding records.

In dealing with the matter of spiritual growth, it is practically impossible to make accurate measurements. The nurture committee may, however, prepare several rating cards containing such questions as: "Is my heart right with God?" "Am I eradicating unlovely habits?" "Is my faith in God increasing?" "Is my prayer life

satisfactory?" "Do I seek God's will in all I do?" etc. Once each quarter, these cards may be distributed with the suggestion that the pupil mark his in the privacy of his own room, before God, or in a small group of personal friends met in a deep devotional spirit.

Home Contacts.

In co-operation with the Home Department of the church school, the committee may undertake projects in parent training and spiritual improvement of the family. A complete consideration of this matter is to be found in the chapter on the Home Department.

Social Welfare Projects.

Since the pupil should learn to take his place in the community life, it is well for the church school to sponsor various social welfare projects. These may include ministry to the sick and needy, co-operation with the Red Cross, Boy and Girl Scout organizations, reform movements, the public school and other community enterprises.

RECREATION

Many church schools do not consider recreation as an important feature of their educational program. However, the fact remains that play takes the larger part of the child's time and figures prominently in the life of adults. One writer has said that, "If one desires to know what a child is, study his play; if one wants to determine what a child is to become, then direct his play." If this principle is ignored and the world is permitted to continue directing the leisure time of adults, the sports and amusements of adolescents and the play of children, we may expect to have a lopsided and uncontrollable generation. To minister to the spirit and the mind and ignore the body is

leaving a way open by which all the best that Christian education has offered may be undermined or destroyed. While recreation can not be said to be of primary importance in the church-school program, it should, nevertheless, not be overlooked.

Church Equipment.

Church equipment for recreation need not be elaborate. Larger and wealthier congregations will be able to provide a gymnasium, motion picture machine, facilities for dramatics, bowling, etc., but the average church can not do this.

Departmental Programs.

In the chapters dealing with the different departments, reference is made to social activities of various kinds. It will be the duty of the recreation committee to see that these are in harmony with the general policy of the church school, and that such activity is not neglected.

Types of Recreational Activities.

Besides the usual socials, with their games and refreshments, such recreational activities as the following may be sponsored: Basket ball, baseball, tennis, badminton, bowling (in cities, church leagues can be formed in these sports), hiking and camping expeditions, outdoor picnics and festivals, etc. A church library, reading room or game room may be maintained under proper supervision.

BUILDING AND EQUIPMENT

It is important that the equipment of the school for its various departments and classes be adequate and up to date in every particular. A committee can well

devote its full time to this matter. Full information concerning building and equipment will be found in Chapter 34.

WORSHIP

Formal corporate worship is a function of the church which finds its best expression in the regular Sunday morning service. The church school should not encroach upon that service.

The Worship Committee, therefore, should seek only to train children and youth in worship and render such other spiritual and devotional services as may be deemed essential.

The importance of worship is patent: There can be no adequate religious expression apart from worship. Worship creates right attitudes of mind. It satisfies the need of the soul. It increases faith. It intensifies love and respect for God and for sacred things. It creates new fellowships in bonds of spiritual experience. It brings new courage, hope and strength for the tasks of life.

In worship planning and training, the principles set forth by our Lord should be strictly followed. Christ urged natural, normal communion. He advised praying in secret (Matt. 6:5-7). He taught men to worship "without vain repetitions," "in spirit and in truth." Emphasis was placed on simplicity. The early church was enjoined by the apostles to worship "in decency and in order," "according to God's will" and "with the spirit and the understanding." Christian principles of worship may be summarized as follows: Reverence; dignity; order; simplicity; adjustment to the capacities and needs of the individual; honoring Christ, His Word and His church; and variety and freedom of expression.

A model church-school worship program might be built

upon some such outline as follows, though subject, from time to time, to expansion, limitation or variation:

- I. Instrumental Prelude or Quiet Time.
- II. Call to Worship.
 - 1. Scripture quotation or poem.
 - 2. Hymn.
- III. Praise and Prayer.
 - 1. Invocation.
 - 2. Hymns.
 - 3. Scripture.
 - 4. Prayer song and prayer.
- IV. Educational Program.

Hundreds of worship books are available, providing an abundance and variety of graded materials for the committee and its department workers.

Local conditions will largely determine whether the committees named above will meet the needs of the local church school. Some schools may wish a committee on the home, one on standards, one on church relationships or others not mentioned here. In some cases the superintendent of Christian education will prefer to handle all these matters from his own desk, appointing temporary committees to handle special situations as they may arise. There is a definite value, however, in having a council of people who specialize in different phases of church-school activities. The more people working at the task, the greater the accomplishment.

The Church School Curriculum



The principles involved in curriculum have been rather fully discussed in Chapter 14. The present chapter will deal largely with methods.

THE BIBLE, OUR TEXTBOOK

The text of the Bible itself will form the bulk of the church-school curriculum. The teachings of the Bible will be the standard by which all other curriculum materials and activities will be chosen.

It is impossible to give the holy Scriptures too prominent a place in the program of the church school. Professor William Lyon Phelps, of Yale University, once said: "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible." If the Bible is the Word of God and the Way of life, it is the world's most important book. It must be taught as the revealed Word of God—divinely inspired and authoritative. The pupil needs to so regard it. It meets every need of life. It reveals the plan of redemption. It has stood the critical tests of the ages. It has universal appeal. It is necessary, however, to give great care to the choice of Bible portions for graded study.

CURRENT CURRICULAR SYSTEMS

The courses of study most widely used by church schools in America today may be set forth as follows:

Uniform Lessons.

The most widely used course of Bible study for Sunday schools is that known as the "Improved Uniform Lessons." These are the lessons popularly treated in the newspapers and on the radio. They are especially popular in small schools which may not have a sufficient number of trained teachers or adequate quarters and equipment for many separate classes. They consist of lessons—arranged by quarters—covering portions of the Bible restudied in cycles of varying duration. They offer both chronological and topical studies. The whole school considers the same lesson in all grades or classes. While assigning the same Scripture text for study to all pupils in the school, it is adapted for each general age group. For example, on a given Sunday the Improved Uniform Lesson, "Peter Delivered From Prison" (Acts 12:5-17), would be variously treated under the following titles:

Primary: "An Angel Helps Peter"; *Junior*: "Peter Is Delivered From Prison"; *Intermediate*: "How Prayer Helps"; *Senior*: "How Prayer Helps"; *Older Young People and Adults*: "Peter Delivered From Prison."

Closely Graded Lessons.

This course of study provides a different lesson for each week of a child's life from the time he is four years old until he is twenty. (There are no Graded Lessons available for adults.) If the lessons are used as planned, every pupil must be in a class of boys or girls of the same age or grade as himself. Every class studies a different

lesson. As the pupils advance each year, they get the entire course.

The "graded year" begins with the October quarter. Any school introducing these lessons for the first time should do so on the first Sunday in October. Each succeeding year, on the last Sunday in September (Promotion Day), pupils are promoted into their next grade. Thus a third-grade Primary child becomes a first-grade Junior (nine years old), beginning to study the new graded Junior lessons. Similarly each of the other classes advances to the next grade.

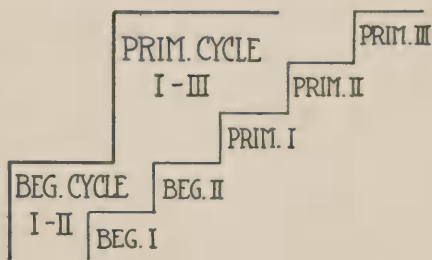
Only a comparatively few schools, however, are equipped to teach the Graded Lessons in this ideal fashion. They do not have enough teachers, pupils or classrooms. On this account a "group graded plan" has been worked out for the average school.

Group Graded Plan.

In this system, instead of each age group in the Pri-

mary Department studying a separate lesson, all the ages in that department study the same lesson. The plan is the same whether they are all in one class, because the school is small or are in separate age classes and are using the system only for simplicity. Then they use the Graded Lessons in cycles of three years (or, in the Beginner Department, two years).

Here is the way it works:*

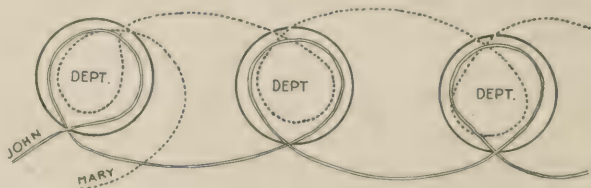


* Adapted from "Graded Lessons and How to Use Them" (Standard).

is promoted into the Primary Department. Whether there is just one Primary class, or he and the other six-year-olds are in a class by themselves, they begin studying the first-year Primary Graded Lessons and they go through the first year.

If there are other Primary classes, they are studying these same first-year lessons.

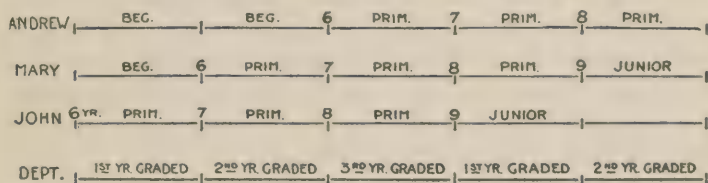
Next October he advances into the study of the second-year Primary lessons, and all the other Primary boys and girls do the same. But this year, at Promotion Day, Mary has become six, and she is promoted into the Primary Department. If it is a small school, she may be simply added to the class Johnny is in. If it is a large school, she and Robert and James, all being six, are in a class of six-year-olds, but they all study the second-year Primary lessons, just as Johnny does. They go through to the end of the year and there comes another Promotion Day.



Andrew and Charlotte and others are six, and they are promoted into the Primary Department. All the Primary boys and girls, whether they are in separate classes by age or in one class, now proceed to study the third-year Primary Graded Lessons, even though Johnny is "eight, going on nine," and Mary and Robert and James are seven, and Andrew and Charlotte are six.

There comes another Promotion Day. Johnny is now nine, and so he is promoted to the Junior Department. He has had all the Primary Graded Lessons.

The Primary Department has now gone around a three-year cycle of the Graded Lessons and comes back to the first-year lessons. Mary and Robert and James have not had the first-year lessons. They take them this year. When the next Promotion Day comes and they are nine years old, they have had all the work in this



order: second year, third year, first year, and they are promoted.

Then Andrew and Charlotte, now eight years old, get the second-year lessons, which they have not had and so they complete their Primary work.

Even where there is a class for every age, the group-graded plan can be used with efficiency throughout a department.

The several drawings herewith illustrate the idea graphically. If the work of each department is represented as a circle or cycle, each child coming into the department must make the entire cycle before he leaves the department, no matter where he enters the circle. If we represent the completely Graded Lessons as a series of steps, the department that works on the completely graded plan has three steps at all times; but the department that has group grading has but one step in operation at a time; but by using the cycle plan the whole three steps are covered in three years. If you look at the parallel lines in the drawing below, you will find that children six, seven and eight are all studying the same

lessons, though they are promoted from department to department at different times, according to their ages.

Supplemental and Elective Lessons.

There are many booklets available which contain Bible information not commonly found in Uniform or Graded Lesson quarterlies. These include studies about the Bible, periods in the life of Christ, church doctrine, church history, special topical studies on temperance, stewardship, etc. Many teachers take five or ten minutes from the regular Sunday schedule to teach *supplemental lessons*, thus enlarging the knowledge of the pupil.

When it is "elected" to substitute such lessons for the regular Uniform or Graded quarterlies during a monthly or quarterly period, they are called elective lessons.

Weekday Courses.

Many schools, realizing that the Sunday sessions are not in themselves sufficient for the well-rounded training of the pupil, have introduced courses in leadership training on weekdays. *Teacher-training* courses fit pupils to become teachers in the Sunday school. *Missionary study* classes acquaint them with the world-wide need for the spread of the gospel and the accomplishments of the church in this field. In the ideal "set-up," pupils should be instructed in *church history*, *comparative religions*, *world citizenship* and many other things.

Church publishing houses have a wide variety of courses of study to meet every need of the local school.

These courses are usually taught in connection with the weekday church school for children. They consist very often of expanded treatment of the Bible lesson taught on Sunday. Notebook and handwork projects have their place.

Vacation Bible School.

In classes for the Beginner, Primary, Junior and Intermediate age groups, such courses are offered as, Bible study, memory work, missionary stories, dramatizations, habit talks, instruction in worship and handwork. The usual length of the session is from three to six weeks in the summer vacation season.

NECESSITY FOR AN EXPANDED CURRICULUM

In the average church, the curriculum is inadequate in several particulars. Not only the educational experts, but laymen who have a conscience on Christian training have been deeply concerned about the situation.

The Time Element.

The time provided for religious instruction has been so meager that efficient teaching has been next to impossible. The average Roman Catholic Church in America



300 HOURS
ROMAN CATHOLIC



305 HOURS
JEWISH



25 HOURS
PROTESTANT

gives 300 hours of religious instruction annually; the Jewish synagogue schools, 305 hours; the average Protestant church school, a maximum of 25 teaching hours.

It is small wonder that the average child in most Protestant churches can give no adequate reason for his faith. Furthermore, the major time allowance for religious instruction is poorly distributed. Half-hour lessons a week apart make continuity of instruction well-nigh impossible. Many educators believe that a few weeks of continuous, intensive training is far more fruitful than fifty-two weeks of Sunday-school instruction. The child mind is unable to carry a line of thought from one recitation to another when there is an interval of seven days. Neither trained teachers, good equipment nor improved lesson materials will be able to overcome lack of time for instruction. It is, therefore, essential that more time for study be allowed at more frequent intervals.

Comprehensive Knowledge of the Bible.

An examination of the Uniform Lessons from 1872 to 1918 indicated that only thirty-five per cent of the Bible was taught. While this situation has been somewhat corrected in the Improved Uniform Lessons, it is possible for an individual to take all the lessons offered from the Nursery Department through the Adult for a whole lifetime, and still not be familiar with about one-half of the Bible text. The mere printing of the Bible texts to be read during the week will not solve this problem. Graded Lessons offer more Bible material for actual study from the Nursery to the Young People's Department. Yet even here much valuable material is omitted entirely, and some of that which is used is treated in a more or less superficial way. There is no use putting more into the study than the teacher has time to teach. The so-called "whole Bible" study courses which have been introduced in some schools in an effort to overcome this difficulty meet the same *impasse* because of lack of time for instruction. If the

man of God is to be "thoroughly furnished unto every good work," there must be an expansion of both time for and Bible content in church-school curriculum.

Needs and Capacities of Pupils.

It is essential that Bible instruction be suited to the age and abilities of the pupil. The realization of this problem by the experts led to the preparation of the Graded Lessons. It was felt that it was impossible to adjust some adult lessons to the mind of the small child. It is important, therefore, that the pupil at each step in his growth be provided with lessons that are fully adequate.

Beyond the study of the Bible itself, there is a rich heritage of extra-Biblical material which should be included in the curriculum of the growing individual—such studies as missions, church history, religious art, stewardship, hymnology, etc. Special consideration needs to be given to religious problems, vocational guidance, spiritual nurture, parent training, leadership training and other vital matters.

The graph on page 268 sets forth the problem involved.

Farther on in this chapter an ideal course of study is set forth, based on this graph.

Correlation.

As we have already discovered, there have been various attempts to supplement the curriculum of the Sunday school by the creation of additional educational agencies, such as the Christian Endeavor Society, the weekday school, the vacation Bible school, etc., but each has tended to be a law unto itself. The result is that there has been little integration and unity of these supplemental studies with the courses offered by the Sunday school. It would

CHURCH SCHOOL CURRICULUM

(Based on the Needs and Capacities of the Pupil)

	Bible	Church History	Stewardship	Missions	Personal Evangelism	Leadership Training	Social Relations	Bible Art	Bible Literature	Devotional Life	Handwork*	Drama*	Temperance	Citizenship	Christian Doctrine (Apologetics)	Life Projects*	Vocational Guidance	Recreation*	Christian Home	Storytelling*
Nursery																				
Beginner																				
Primary																				
Junior																				
Intermediate																				
Senior																				
Young People																				
Adult																				
Home																				

* Expressional.

seem that the only solution of this situation is the building of one church-wide curriculum. Existing agencies may be responsible for different features, but there should be no overlapping. Each should form a part of a comprehensive whole.

IDEAL GRADED CURRICULUM

It is now our task to set up an ideal course of study based on the principles and observations previously considered.

Aims.

The aims of the ideal graded curricula of the local church school will be in harmony with the general objective of Christian education as applied to various age groups. A statement of these aims by departments will be found in the department chapters.

Bible Study.

The Sunday morning session of the church school should be devoted to a study of the Bible itself. This study will be adjusted to the capacities of the pupil, and will enable him within the scope of his lifetime to obtain a comprehensive understanding of Bible truth. Grade by grade, this study will include the following themes:

NURSERY DEPARTMENT

Old and New Testament Stories Related to Nature and Child Life.

BEGINNER DEPARTMENT

Year I. Such themes as:

The Heavenly Father's Care.

Thanksgiving for God's Care.

Thanksgiving for Jesus, the Christ.

The Loving Care of Jesus.

The Care of Flowers and Birds.

Duty of Loving Obedience.

Love Shown by Prayer, Praise and Kindness.

Year II. Such themes as:

The Heavenly Father's Protection.

Thanksgiving for His Protection.

Thanksgiving for Jesus, the Christ.

Our Heavenly Father's Care in Nature.

God Helping to Protect Us.

Jesus, Helper and Saviour.

Jesus Teaching Us How to Pray.

God's Gift of Life.

God's Gift of the Wind, Sun and Rain.

Jesus Teaching How to Help.

Children Helping Others.

PRIMARY DEPARTMENT

Year I. Such themes as:

God, the Creator of All Things.

God, the Loving Father.

God's Care and His Good Gifts.

Love Shown by Giving.

God's Best Gift—His Son.

God, Our Protector.

God, Rescuing From Sin.

God, the Giver of All Life.

God, Speaking to a Child.

Speaking to God in Prayer.

Worshiping God.

Pleasing God by Rightdoing.

God's Lovingkindness.

Year II. Such themes as:

How to Use God's Book, God's House and God's Day.

Prayer and Praise.

Listening to God's Messengers.

The Childhood of Jesus.

Jesus, the Helper.

Jesus Choosing Helpers.

Jesus Loving and Receiving Love.

Jesus Using His Power.

The Helpers of Jesus Carrying on His Work.
The Needs of Children the Wide World Over.
Learning to Do God's Will.
The Right Use of God's Gifts.
Preparing to Serve Christ.

Year III. Such themes as:

Seeking to Know God's Will.
The Coming of God's Son to Do His Will.
Jesus Revealing the Father's Love.
The Messengers of Jesus Doing God's Will.
Trusting and Serving God.
Choosing the Right.

JUNIOR DEPARTMENT

(A Three-year Journey Through the Bible)

Year I. From the Creation to Joshua.

Year II. From Deborah to David; and the Birth of Christ to His Ministry.

Year III. Christ's Ministry to the Resurrection; and Pentecost to Paul's Missionary Journeys and Letters. "What Must I Do To Be Saved?"

INTERMEDIATE DEPARTMENT

Year I. Such themes as:

Jesus at Work.
Jesus, Our Saviour
How the Church Began.
Bible Stories of Service.

Year II. Old Testament Heroes.

Year III. New Testament Leaders.

SENIOR DEPARTMENT

Year I. Such themes as:

Life and Teachings of Christ.
The Kingdom of Christ.

Year II. Such themes as:

The Christian.
The Christian Life.
The Church.
The Word of God.

Year III. Such themes as:

- The Successful Life.
- The Life of Service.
- Living With and for Others.
- The Christian Life According to Jesus.

YOUNG PEOPLE'S DEPARTMENT

Year I. Such themes as:

- The Kingdom of Israel.
- The Rise and Delivery of Israel.
- Literature of the Old Testament.

Year II. Such themes as:

- Backgrounds of Christianity.
- The Apostolic Church.
- The Gospel of Christ.

Year III. Such themes as:

- Christian Ideals for Society.
- The Christian and His Social Relationships.
- Leadership for Social Amelioration.

ADULT DEPARTMENT

A comprehensive study of the whole Bible text. Certain books or groups of books on the Bible may form the basis of special study, such as the Pentateuch, the four Gospels, or Genesis, John, Revelation, etc. Special fields of research based strictly on the Bible text may include the origin of man and the beginnings of history, the history of the Hebrew nation; the life of Christ; the origin, history, organization and functions of the New Testament church; victorious Christian living, Bible prophecy, etc.

Church publishing houses provide an abundance of helps for Bible lessons.

Supplemental Study.

Portions of the regular study period may be devoted to such study as Bible authors, Bible geography, Bible doctrine, hymnology, prayer or events in the life of Christ.

Extra-Biblical Study.

Topical studies which are Bible based, or in harmony with Christian principles, may be introduced beginning with the Junior Department. Reference to the graph in this chapter based on the needs and capacities of the pupil will suggest courses of study.

Expressional Activities.

The same graph referred to above will also suggest expressional activities, beginning with simple prayers, handwork and, later on, projects on the application of Christian principles to life. The following areas of experience furnish the basis for a complete expressional program—economic, educational, health, vocational, citizenship, recreation, sex, parenthood and family life; general life in the group, friendship, aesthetic, religious.

Leadership Training.

The problem of training a leadership for the church school may be considered apart from the main curriculum of the school, but, nevertheless, related to it. The training of teachers should cover at least a three-year period. It may be set up somewhat as follows:

Year 1.—Old Testament law and history, Old Testament poetry and prophecy, New Testament, Bible study, pedagogy, school administration.

Year 2.—Biblical instruction, personal evangelism, the New Testament church, missions, devotional specialization.

Year 3.—Christian nurture, stewardship, church history.

SCHEDULE FOR THE GRADED CURRICULUM

In order that the curriculum may be presented in an orderly fashion, it will be necessary to construct a time

schedule for each year on a quarterly basis. It may be assumed that the church school, operating on a seven-day-a-week plan, is set up in three sections—the Sunday morning session, the Sunday evening session and the week-day sessions. There will be eight general grades or departments, each with classes as needs and conditions warrant. The curriculum committee of the school, in consultation with proper leaders, will determine what courses of study will be offered in each quarter. The graph on page 275 gives a sample quarter's schedule, based on the maximum needs of a large school. It will have to be severely modified in most instances, but the form may be used as basic under any circumstances.

Choice of Curriculum Material.

There is a wide variety of textbooks and teaching outlines available on all the themes suggested above. The proper choice of materials is often a serious problem for the church school. Materials may contain teachings foreign to accepted Christian principles or may be of mediocre value educationally. Authority for choice or approval of curricular materials should be invested in the curriculum committee, acting with the minister, the elders and the superintendent. Among the matters to be considered are:

(1) Is the material in harmony with the objective sought?

(2) Is it true to the Bible?

(3) Is it prepared by scholarly and otherwise capable writers?

(4) Is it suited to the needs and capacities of the pupils?

(5) Can the average teacher use it successfully?

(6) Is the format attractive to the pupil?

COURSE OF STUDY

First Quarter: Thirteen Weeks

DEPARTMENTS	SUN.		MON.	TUES.	WED.	THURS.	FRI.	SAT.
	Morn.	Eve.						
Nursery	Bible stories							
Beginner	Bible stories Handwork	Story telling						
Primary	Bible study Handwork	Story telling						
Junior	Bible study Projects	C. E.				Missions Bible geography		Christian Doctrine
Intermediate	Bible study Projects	C. E.				Missions		Christian Doctrine
Senior	Bible study Projects	C. E.			Drama	Missions		Christian Doctrine
Young People's	Bible study Projects Literature	C. E.		Life Choices	Drama	Missions	Religious problems	
Adult	Bible study Leader training	C. E. Prayer Testimony Home and Family	Religious art Hym- nology		Church history Christian doctrine Civic problems	Personal evang. Leader- ship tr. Hebrew history	Steward- ship History of the Bible	
Home	Bible study		Reading Courses					

(7) It is otherwise practical in the light of local conditions?

Merit based on this standard should be the primary consideration in the choice of materials. Cost, publisher and other such criteria should be of minor consideration.

The Nursery Department



The task of graded Christian education begins with the infant and continues to old age.

THE NURSERY CHILD

Froebel, with his training as a forester, was wont to speak of the most elementary impulses of the youngest children as "root fibers of the soil." He believed that their feeling, willing and thinking powers are resident at birth, distinguishing them from animal life. They begin to feed upon the soil of their surroundings much sooner than we think.

It is vitally important that the child's mother, who will have the first opportunity of making educational impressions, know God and His Word and manifest His living Spirit. When the infant develops some self-sufficiency, his emotional life should be directed in channels which will insure his reverence for God, his sympathy for humanity and his desire to do the best. Under normal conditions this training is best provided in the home, but all too few homes are equipped for performance of the task.

It is, therefore, the clear duty of the church to provide the means by which this lack is supplied.

DEPARTMENT ORGANIZATION

The Nursery Department has a twofold work—the enrollment of the helpless infant and the instruction of the somewhat self-sufficient child. The former will be listed on the Cradle Roll; the latter, in the Nursery Class. Leadership for the department will include:

Superintendent. Some woman in the church school should be chosen for this position. She should love children, know how to deal with their parents and be interested in the church school and its welfare. She will need enthusiasm and consecration, ingenuity and a promotional instinct, energy, patience and perseverance. She will give direction to the entire program of the department and supervise all of its activities.

Secretary-treasurer. This officer should work closely with the superintendent, keeping all the records of enrollment, meetings, finances, etc.

Visitors. In a large church serving a large community, it will be necessary to have a number of visitors assigned to different territories who will call in the homes at least once each quarter—monthly, if possible. They, like the visitors of the Home Department, should be particularly qualified for their task. (See Chapter 32.)

Members. The enrollment of the department will be kept separately from that of the whole school and in two sections—(1) those on the Cradle Roll, and (2) those in the Nursery Class.

Teacher and Assistants. Qualifications of the Nursery-class teacher will be somewhat similar to those of the superintendent. She will need an abundance of patience. The younger the child, the more in life he has yet to learn and the more patience it takes to guide him. She will need one or two capable assistants who will greet the children

on arrival, help them with their wraps and maintain quiet and assist in directed play. If possible, the teacher should have kindergarten training. The assistants may be girls who have proper aptitudes.

Staff Meetings. At least once each quarter there should be a meeting of all members of the departmental staff. Reports should be given, problems presented, the welfare of the department discussed and future plans made. A social period helps to create fellowship and co-operation.

THE DEPARTMENTAL STANDARD

Following is a simple standard upon which the department may be operated:

1. *Maintain contact with the child and his parents.*

(1) Through an efficient organization and personnel.

(2) By enrolling children from birth to three years of age.

(3) By maintaining a Cradle Roll for infants.

(4) By recognizing the membership with a certificate and public roll.

2. *Make definite provision for the child's early religious nurture.*

(1) By maintaining a Nursery class for the older children.

(2) By suggesting materials, prayers, songs or simple lessons to parents for home instruction.

(3) By maintaining a mothers' meeting or parent-training class.

3. *Provide for social contacts between the church and home.*

(1) Through visitors, messages and invitations.

(2) By recognition of birthdays.

(3) By an occasional social affair for children and parents.

ENLISTMENT AND VISITATION

It should be the aim of the department to enroll as many children as possible and maintain contacts with them and their home. The first step in building a Nursery Department membership will be to canvass the church membership roll, noting all homes in which there are children under four years of age. It may then be well to ask members of the church school to make suggestions as to other names which might be added. When these homes are visited, parents should be invited to furnish names of other prospects in their community. Such a canvass should be taken quarterly. It may also be well to check the birth notices in the daily papers for prospective members. Invitations for membership may be sent through the mails, but the most effective method of enrollment is by personal visitation in the home. Here the work of the department can be made clear and attractive, and the names of the babies secured. The enrollment should be made on a card-index plan, with information as to the baby's full name, the date of his birth, the father's and mother's name, their address, phone number and any other information which may be of value. A certificate of membership will be presented to each child. After this first contact there will be a regular quarterly visitation. A quarterly magazine for mothers of babies may be presented as a gift of the school, an offering received and inquiry made concerning the welfare of the child. At these times it should be made clear that the church school seeks to serve the home in every way possible.

THE NURSERY CLASS

As has previously been indicated, the two- and three-year-old children may form a Nursery class, meeting in

its own room at the church school. This class, under proper supervision, will provide group training with adequate equipment and regularity of procedure. These little pupils will learn by doing what those about them are doing, and by the simple Bible and nature stories told every Sunday. The Nursery-class lesson will open with a devotional service—the singing of simple songs and the praying of simple prayers. A happy feature of the Nursery-class session is the recognition of new members and birthdays. This includes not only the members of the Nursery class, but also the children of the Cradle Roll. Sometimes a little white cradle with all of the baby belongings contains the names of the Cradle Roll children on cards. The names are taken out of the cradle, read and recognition given.

After that service, the teachers will take the children in small groups to separate classes for the lesson period. For some years, instruction of the Nursery child was felt to be impossible, but now simple object lessons and stories arranged in logical sequence are used everywhere. Each month there is one Bible subject running through the month. Each month the lessons are grouped around a set of objects, and all the things considered are within the range of the child's experience and understanding. Story-time is the climax of every Nursery-class hour. The stories should be related to the theme. The teacher must be careful to limit her vocabulary to between 300 and 1,000 words which the three-year-old understands. It must also be remembered that the interest span of the Nursery-class child is only about three or four minutes, as compared with six minutes the Beginner can concentrate on a story. There should be action on the part of the storyteller; she should express her thoughts in signs as well as in words. This teaches the child through motion—one of the things he

understands. Bible stories are easily translated for the Nursery-class child. Kindness, faith, hope and love should be the themes. It will be necessary to translate them into words and motions within the range of the child's experience. Simple action games may be utilized during the hour. Handwork is not considered feasible for children of this age.

EQUIPMENT

The ideal equipment for the Nursery Department involves two rooms—one for the babies, equipped with cradles, beds, playthings, chairs and tables—the walls covered with paper depicting flowers, birds, toys, etc. Here the children too young for instruction may be kept under the supervision of a nurse while the parents are in class or at worship. The Nursery-class room should be decorated with flowers and pictures. The lower part of the windows may be decorated with pictures of little girls with sunbonnets and rakes or little boys with shovels or other effective transparencies. Small chairs and tables should be provided. Bible mottoes, framed, with blue-birds and lilies, may hang on the walls. The Cradle Roll should be prominently displayed on the wall or repose on a cradle placed prominently in the room. The United States Flag and the Christian Flag, a blackboard, proper literature, etc., will complete the arrangement. There should be plenty of light and air.

EXTRA-DEPARTMENTAL RELATIONS

Mention has frequently been made concerning relations with the home. There are many other methods of promoting this relationship, such as Mothers' and Babies' Day in the church and the Mothers' Meeting. The former can be a church-wide celebration in which the mothers sit

with their babies in a place of honor in the sanctuary; a sermon fitted to the occasion may be preached by the pastor; and a special prayer offered for the mothers. They may be recognized with flower souvenirs. There will be some crying and confusion, but it will be worth endurance for the object achieved. Mothers will never forget this interest displayed, and the memory will link the home permanently with the church.

The Mothers' Meeting should be a regular affair, held possibly monthly, in which a program is given dealing with the mothers' problems. All the teachers and visitors should be present so that they may discuss the relation of the department to the home. Some suggested subjects for discussion are as follows: "The Mothers of the Bible," "Some Mothers in History," "Children's Rights," "Dealing With a Child's Fears," "How to Secure Willing Obedience," "Teaching Self-control," "The Children's Songs and Games," "How to Train a Child in the Use of Money," "The Moral Value of Play," "Directing the Child's Reading," "Influence of Pictures in the Home," "What Music Means to the Home," "Sunday in the Home" and "Teaching Children to Pray."

There will of necessity be a close relationship with the Beginner Department.* An event of real importance is Promotion Day, when the Nursery child graduates from his department and becomes a full-fledged Beginner. The Home Department, because of its close relationship to the home, should be taken into the Nursery Department counsels. When matters arise which are of mutual interest, there should be consultation before definite plans are made.

* In some schools the two are combined, the Nursery class being the first-year class of the Beginner Department.

The Beginner Department



The most effective educational work with the preschool child is done in the Beginner Department.

THE BEGINNER

Children of ages four and five are included in the Beginner Department. While they are considerably more advanced than the children in the Nursery Department, they are by no means as susceptible to discipline or instruction as the public-school-trained child six years of age.

Characteristics.

Simple reflexes still play a large part in the life of the Beginner child; but there are certain instinctive tendencies which are of greater importance. These instincts include imitation, play, religion, gregariousness, self-assertion, etc. Fear, anger and love are the primary emotions. The child has certain abilities through which the teacher may reach his instincts. These abilities include sense, perception, memory, imagination and the ability to think. Some of these abilities will be almost entirely undeveloped; but they are present in every normal child.

Religious Needs.

Years of effort on the part of leaders in elementary Christian education have fairly well determined how the church school may best meet the religious needs of the Beginner. It will be the general aim of the department to establish habits of conduct which will cause the Beginner to love, trust and reverence the heavenly Father; to identify Him with His Son Jesus Christ; to act according to the heavenly Father's will; to please Him through prayer, praise and acts of helpfulness to others.

DEPARTMENT LEADERSHIP AND ORGANIZATION

In the Beginner Department there will be a superintendent, secretary, teachers and assistants.

Teachers.

The most important departmental worker is the teacher. The superintendent should have had training and experience as a teacher before being appointed to that office. Louise M. Oglevee describes the Beginner teacher as one who "must first of all love [children] well enough to sacrifice her time and her personal comfort for them; love them well enough to fear, above all things, doing that which may harm them. She is to lead them to a knowledge of the heavenly Father, and only eternity can tell what may be lost or gained by these first impressions upon plastic minds. For this reason, the Beginner teacher holds a sacred and responsible position. She must be resourceful, tactful and gentle, but able to control. She must have the ability to express herself in words that the children know. Above all, she must be an earnest disciple of the first great Teacher, who loved little children. Then, if she can choose the right story and tell it with power, she has the essential qualifications for success.

“The teacher who has in her heart the real desire to serve her Master well will not need to be told that she must avail herself of every possible help—training class, books, conferences, the visiting of other schools. She will use eagerly every means within her reach. Besides reading publications for teachers and other papers and magazines, she should make use of one distinctively children’s publication. Kindergarten and Primary magazines, which may be borrowed from public-school teachers or glanced over in the public library, will be found full of suggestive ideas. The successful teacher is a reading teacher, or is benefiting by the reading done for her by some one else.” *

Officers.

The *superintendent* will give direction to the whole departmental program, and will be responsible to the superintendent of education for the teachers of her department. The *secretary* will have charge of enrollments, attendance records, offerings and departmental equipment, and will be closely associated with the superintendent. There may also be one or more *assistants*—not necessarily teachers, who can welcome the children, help them with their wraps and aid the officers and teachers as directed. A large staff is not essential. In fact, the number of departmental leaders should be kept to the barest minimum. In small schools the teachers must necessarily assume officers’ duties.

Meetings.

At stated intervals there should be meetings of teachers and officers to discuss the welfare of the department and its pupils. Some schools hold regular Children’s Division meetings with all workers connected with the school below the Junior Department. The aims and plans of the depart-

* “The Beginner’s Department,” Oglevee. (Standard.)

ment are discussed, books reviewed and questions asked. If there is a general teachers' meeting for the whole school, meeting weekly or monthly, the Children's Division teachers may withdraw for part of the hour and take up their own line of study. Without such meetings it is difficult to co-ordinate or promote the work.

GENERAL PROGRAM

The heart of the work with Beginners involves grading, course of study, the instruction period and extra-departmental relations.

Grading.

The children are grouped in two grades—the four-year-old children forming the first-year group or groups; the five-year-old children forming the second-year group or groups. It is advisable to keep boys and girls in separate classes if the enrollment is large enough.

Course of Study.

The curriculum aim should be (1) to help the child to know God as the heavenly Father, who loves him, provides for and protects him; (2) to help him to know Jesus, the Son of God, who became a little child, who went about doing good and who is the Friend of little children; (3) to help him to distinguish between right and wrong, and (4) to give him opportunity to show his love for God by working with Him and for others.

There are many courses available. The Uniform and Closely Graded Lessons are the most widely used. In schools using the Uniform series, all of the children in the department will use the same materials. This is also true with the Group Graded Lessons. Two full years of instruction should be provided before promotion.

The Instruction Period.

It is best to have some general plan for conducting the instruction period, although each day must have its own individual program and the length of time given each part of it may vary with the day's needs. The following guide is suggested:

Welcome period.

Quiet music; opening service.

Offering; special-day observance.

Birthday greeting.

Talk and prayer period.

Rest and recreation period.

Story period.

Closing service; putting on wraps.

There should be no noticeable division between the parts of the schedule. Each can blend naturally with that which precedes and follows. The three most important items in the period are the worship, the recreation and the story.

Worship.

The Beginner is naturally worshipful and responds quickly to proper guidance. He is not, however, capable of a sustained quiet attitude. At the beginning of the program there should be a quiet time, but real vital worship comes during the prayer period. This can be a beautiful, sincere and impressive moment if it is adjusted to the needs of the child and not formalized. Prayer subjects, as far as possible, should be determined by the children themselves. In most instances, they will probably want to thank God for their blessings. They are too young to be impressed by troubles and to ask favors of God. The period may well begin with a familiar prayer. When the time comes for original prayers the children

will easily go on talking to God and begin to think their words. On special occasions the teachers must suggest appropriate themes. Since it is easier for a child to sit still than stand still, prayer should be offered from a sitting position. Hands should be folded, heads bowed and eyes closed. The attitude in prayer is more important at this age than at any other. Bedtime and mealtime prayers should be taught the children so that they may carry their worship into their daily experience.

Recreation.

Because of the Beginner's surplus energy, special provision must be made in the instruction period for organized recreation. This may take the form of marching about the room to music and the use of finger-plays and handwork. At all times the teachers should be in control, directing activities in an orderly manner.

Story.

In the Beginner Department practically all of the teaching is done by means of stories; hence it is impossible to overestimate the value of being able to tell the story well. The teacher who has mastered the art opens up a new and wonderful world to the children. Every teacher may not by nature be a storyteller, but if she is full of her story, lives it in imagination and feeling and has a vital truth to impart, she will be able to "muddle through" in a surprisingly effective manner. It is well to bear in mind the following essentials:

Prepare by reading the Bible passages involved and by studying the teacher's quarterly or textbook, a Bible commentary, dictionary and atlas for further information.

Become enthusiastic over the value of the story to the child. Try to discover God's message in it.

The story should be told and not read.

It should be made as dramatic as possible.

The teacher must live it and make the children live it.

It should be told in words that children understand.

It should adhere to the main thought which the child should remember.

Color the story with plenty of detail within the range of the child's experience. This calls for imagination.

Practice telling the story at home before going into the classroom.

In spare time read stories by such writers as Kate Douglas Wiggin and Carolyn Sherwin Bailey, to acquire an effective vocabulary and technique.

EXTRA-DEPARTMENTAL RELATIONS

It is important that the leaders and the pupils maintain contacts with the church, the home and the church school as a whole. In the first instance, it is well to arrange for occasional visits of the minister to the departmental sessions. On certain special days the Beginners should attend the worship services of the church. It is important, also, that the leaders know the parents of the children. The home should be visited at least once a quarter, or there may be a quarterly meeting of the mothers of the pupils. With their co-operation it is possible to develop the daily prayer life of the child and properly relate the Sunday teaching to weekday living. Leaders of the Beginner Department should realize that, while it is a very important part of the church school, it is only one part. There should be constant contact with the other departments in the Elementary Division. There will be many things in which they all can co-operate. Regular reports should be made to the superintendent of Christian education and the department should be regu-

larly represented in all of the general meetings of the church school.

QUARTERS AND EQUIPMENT

The quarters for the Beginner Department should be light, airy and attractive, speaking to the child of the love of the heavenly Father. If possible, the rooms should be on the street level or first floor, easily accessible to the children and the parents who bring them to the sessions. The ideal arrangement will include an assembly room and separate classrooms. If only one room is available, there should be screens to divide the classes during the instruction period.

Important items of equipment are little chairs, kindergarten tables and a blackboard of convenient size. There should be hooks for the children's wraps. Where screens are used to separate classes, a portion of them should be covered with burlap as a background for Bible pictures and a section covered with slated cloth to be used as a blackboard. Copies of two or three great Bible art pictures, such as a Madonna, the Angelus or Jesus Blessing the Little Children, should be prominently placed on the walls. Other pictures and posters may be placed in the windows or on the walls according to the seasons and the lessons. The department should have its American Flag and Christian Flag. A sand table, flannel Pict-O-Graph board and other handwork equipment should be provided. For neatness there should be a case or desk in which all papers and supplies may be kept.

PROMOTING THE WORK

The leadership of the department should not be satisfied until it has reached every Beginner child in the community not enrolled in any church school.

Securing New Members.

On Promotion Days, children from the Cradle Roll and Nursery Department will automatically be enrolled; but a careful check should be made to see that none of the children are lost to the department in this promotional process. A letter to the mother of each new pupil will help in this regard. The department should also have a prospect list. This can likely be secured from the director of the community survey or from the minister's office. Mothers of pupils already enrolled will know of prospects among their children's playmates. Invitation cards should be sent, and personal calls made regularly until the prospect is actually enrolled.

Publicity.

See that the church and community know about the Beginner Department and its program. This can be done by means of posters, letters and occasional children's programs to which the parents and others interested are invited.

This chapter is little more than a general outline of the work of the Beginner Department. For a more thorough treatment see the Bibliography in this book.

The Primary Department



In the work of the Primary Department we are now dealing with a child who has been enrolled in the public school and is considerably advanced in mentality.

THE PRIMARY CHILD

Children of ages, six, seven and eight—the first three grades of the public school—are included in the Primary Department.

Characteristics.

Mentally, the child is keenly imaginative, finding new meanings in the world he sees, hears and reads about. Reading and writing will be mastered during the three years in the department.

Physically, the child begins to control the larger, simpler muscular co-ordinations used in running, grasping, reaching and throwing, but is still unable to master the finer and more delicate operations necessary for drawing, sewing and cutting.

Because of his advanced growth in body and mind, and because of school experiences, the teacher will find her instruction problem somewhat simplified. His growing consciousness of himself as an individual in relation to other individuals makes him aggressive and self-assertive.

Religious Needs.

The child more or less consciously believes in the divine Father and has an intuitive instinct for the non-material. His thinking simply needs to be directed; his attitudes need forming, and his conduct needs guidance. Through learning, imagining and choosing the child will show definite signs of growth. He needs to know God as an unseen Companion, Father and Friend—One who can be talked to freely, but always with respect; One who is interested in children, is glad when they do right and sorry when they do wrong. The child should realize God commands him just as his parents command him. He does not have favorites, for He loves justice. He has work for the child to do and asks his help. He loves the beautiful, true and right things and hates the evil, particularly in the ways that the children act. The child needs to learn about Jesus Christ and His love for the children; to develop a proper attitude toward the church, showing love, reverence and fellowship.

DEPARTMENT LEADERSHIP AND ORGANIZATION

In the Primary Department there will be a superintendent, secretary, teachers and assistants.

Teachers.

The teacher is a vital factor in the department. Before assuming her task she should ask herself several questions:

1. Do I have a sympathetic understanding of children and am I happy working with them?
2. Am I well grounded in my religious convictions and anxious to share them with my pupils?
3. Do I have adequate preparation for my work, or do I have confidence that I can acquire it?

4. Am I able to evaluate my teaching honestly, finding causes for success or failure?

The successful teacher will be intimately acquainted with the children in her class; know their problems, habits, emotions, likes, attitudes and needs. She should also know their parents and their home background. She should have a knowledge of the Bible and of her religious heritage so that she may help the children properly meet and solve life experiences. She should be up to date in educational methods, and be a constant student of the best materials for teaching. She should have imagination and ability in using these materials for the best character development of the children. Personally, she should be loyal, co-operative, dependable and truly Christian in spirit and outlook.

Officers.

The *superintendent* will plan programs, supervise and unify the work of the department. She should be constantly alert to better the methods and to provide means of spiritual growth; she should be sympathetic with her teachers, aiding their work by suggestions and consultation, and she should have had teaching experience so that she will be able to deal intelligently with all administrative details.

The *secretary* should keep the records of the department, including those for attendance, collections and absences. She will keep an index file of the enrollment. She should know the record of each child, including full name, address, school grade, parents' names and church affiliation of family. She should check the record of each pupil at regular intervals and report all necessary information to the superintendent. Either she or an assistant secretary should also take care of all lesson materials,

pictures and reference matter for the department. Supplies for the new quarter should be ordered through her. Care of all equipment for the department will be among her duties.

Meetings.

In order that there may be perfect departmental co-operation, teachers and workers should meet regularly to discuss their problems, new methods and to receive devotional inspiration. Meetings may be held in the homes or in the quarters of the department. There should be a definite program with general topics chosen in advance. Some of these topics may be: "The Children's Weekday Life," "Measuring Progress," "Books and the Primary Teacher," "The Teacher's Work on Sunday," "Summer Plans," etc. Occasionally, it may be well to invite some one who is not actually identified with the department, but who can be of great help to the teachers, such as an artist, missionary, storyteller, a representative from the Parent-Teachers' Association or similar organization. Such visitors will help to give new angles of approach and form worth-while contacts. If there is a general teachers' meeting for the whole school, the Primary Department teachers may withdraw for part of the hour to consider their particular problems.

GENERAL PROGRAM

There are five essential things to consider in the general program of the department.

Grading.

The children are grouped in three grades—one for each age. Each group should not include more than twelve children for best teaching results. It is advisable to

keep boys and girls in separate classes if rooms are available.

Course of Study.

The aim of the Primary lessons is to lead the child to know the heavenly Father and to desire to live as God's child. Contributing aims are:

To show God's love, power and care, and awaken in the child corresponding love, obedience and trust.

In the second year, to go on to show ways in which love, trust and obedience may be expressed; Jesus' love and work for men, and how Jesus' helpers learn to do God's will.

In the third year, to go on with stories of people who do God's will, and stories of Jesus' revelation of God's love and, finally, stories that inspire the child to do God's will.

There are many courses available. The Uniform and Closely Graded Lessons are the most widely used. In schools using the Uniform series, all the children in the department will use the same materials. Three full years of instruction should be provided before promotion. Primary children are old enough to undertake some expressional projects in connection with the teaching which they receive on Sunday morning.

The Sunday Morning Period.

It is important that the program be carefully planned in advance. The following guide is suggested:

Quiet Music.

Opening Songs.

Praise.

Offering.

Prayer.

Greetings.

Rest and Recreation.

Instruction.

Closing.

This program may be varied on special days and by the introduction of new and interesting features. Worship, friendliness and instruction are the high points.

Worship.

There should be a sustained period of worship at the opening of the Sunday morning program. The quiet music, the opening songs, the offering and the prayer will contribute to its effectiveness. Where the children come from homes in which prayer is not a part of their experience, they should be taught prayers for morning and bedtime and grace at meals. The Sunday morning period may be made more effective by the recalling of Bible verses, prayer formulated by the superintendent and repeated by the children or informal suggestions for content of prayer by the children themselves.

Friendliness.

From the very moment they come into the department, the children should be made to feel completely at home. The teachers should be on hand to welcome them, giving particular attention to timid children. During the program there should be greetings to each other, greetings to new pupils, welcome to returned pupils, greetings to birthday children, welcome to visitors, messages to absentees, etc. All of which will contribute to the desired end.

Instruction.

Storytelling will still have an important place in instruction, but the child is old enough to undertake some

simple Bible memory work, to ask questions and to work out the lesson story by dramatization or elementary handwork. Each lesson of the Primary course is aimed to develop right attitudes toward God or right conduct toward man or both. The teacher should be sufficiently realistic in her presentation of the story, and so able to create the spirit of doing in the child that the lesson will result in kindly acts in the home and school and a deeper experience with God. This "doing spirit" is best encouraged by means of prayer, dramatizing, paper cutting, paper tearing and other forms of handwork.

Social Life.

Primary children are old enough to enjoy class or departmental parties. They are, of course, participating in school and community parties, but they can always find room for one more—one in which they learn that there is a definite sort of good time connected with the church. The games will be very simple. It will be just a happy, informal good time together.

EXTRA-DEPARTMENTAL RELATIONS

It is important that the leaders and the pupils maintain close contact with the church. Much should be made of the occasional visits of the minister to the departmental sessions. On certain special days, the children should be encouraged to attend worship services with their parents. Close relation should be maintained with the mothers of the children. The teachers should call in the homes at least once a quarter. A mothers' club may be a feature of the departmental organization. A definite effort should be made to become acquainted with the weekday experiences of the children—in the school, home and community. There should be a definite effort to establish con-

tact with the teachers of these age groups in the public schools. The department leaders should know something of the neighborhood social problems which affect the lives of the children.

It should not be forgotten that the department is a definite part of the organization of the church school; that it can not live to itself alone. There should be constant contact with the other departments of the Children's Division. The third-year Primary teacher should know how to bridge the gap between her group and the first-year Junior group to which her children will be promoted. The superintendent will make regular reports to the school, and the department should be regularly represented in all of its general meetings.

QUARTERS AND EQUIPMENT

The ideal Primary Department has a large assembly room for the department service of worship and small classrooms adjoining for instruction and expressional work. Where this is impossible, one large room may be divided into class circles. Folding screens may divide them during the instruction period. There should be plenty of light and good air. It is suggested that the walls be tinted in tan, that there be white curtains at the windows, white furniture and a dull-blue rug on the floor. For permanent hanging, there should be Bible, missionary and modern children's pictures. The blackboard should be low. The sand table need not be large. Seasonal posters, borders and attendance devices may be provided from time to time. Other vital equipment includes files for the superintendent and teachers, a United States and a Christian Flag, offering basket, a clock and handwork materials. For neatness there should be a case or desk in which all papers and supplies may be kept.

PROMOTING THE WORK

Growth of the department should be promoted by stimulating attendance, increasing enrollment and seeing that the church and the community are made aware of the work being done in the Primary group.

Regularity in Attendance.

Regular attendance should be stimulated by class records in the form of posters. The child who has a perfect record may be presented with a poster at the close of the quarter. Concern for absent pupils expressed in the weekly program will also encourage regularity. When a child is absent the second Sunday, teachers should get in personal touch with the home through the telephone or a call. If this does not solve the problem, the name of the child may be referred to the department superintendent, the pastor or the calling committee of the Woman's Council.

Securing New Members.

The department should not be satisfied, however, with merely securing the attendance of all those enrolled. An effort should be made to increase the enrollment. There should be a prospect list, invitation cards should be sent and personal calls made in new homes.

Publicity.

See that the church and community know about the Primary Department and its program. This can be done by preparing occasional children's programs to be given before the entire school, or by arranging children's parties to which prospects and their mothers can be invited. The liberal use of posters, letters and news items in the church bulletin and community papers will help.

The Junior Department



The Junior Department is composed of boys and girls, nine, ten and eleven years of age. These children are usually in the fourth, fifth and sixth grades of the public school.

THE JUNIOR

The child of this age is considerably more advanced mentally than those we have dealt with so far. In body he has reached the peak of childhood strength and is extremely active.

Characteristics.

From the responsively changeable child, swayed by every influence, the Junior begins to make his own decisions. He gradually changes from a world of imagination, from simple stories and idle play, to a world of purposeful activity. He admires any one who does things, and usually chooses a hero, standing by him with unswerving loyalty. He is interested in many things, chief among them being people, nature, play, reading, dramatization, collecting, instruction, exploring, etc. He wants to be doing things, and the great test of the effectiveness of our work with the Junior child is what we get him to do. What he does today he will likely do tomorrow

because he is probably in the most important habit-forming period of life.

Needs.

The Junior's enlarged scope of life brings with it many problems. It soon becomes apparent that he needs: (1) To know Jesus Christ as the ideal of moral heroism. He needs to know Him in all His power and majesty and become His active follower, going forth in His strength to do His work. (2) To learn to know the Bible through effective memory work. (3) To know the difference between right and wrong and to make right choices. (4) To have the opportunity to accept Jesus Christ as Saviour and Son of God; to become a Christian and to take his place in the membership of the church. (5) To learn through doing. And (6) to develop Christian character progressively and continuously.

DEPARTMENT PERSONNEL AND ORGANIZATION

The leadership of the department is made up of a superintendent, the teachers and such other helpers as may be necessary.

The Superintendent.

Beginning with the Junior Department, it is possible to utilize men in the leadership. Some of the most effective Junior Departments in the land are headed by men who have special aptitudes for development of Junior-age groups. The superintendent should have had experience in teaching; be thoroughly familiar with the training program of the department; keep the teachers in touch with the best materials, methods and books, and not allow administrative details to obscure his sense of the needs and interests of the children.

The Teacher.

The Junior teacher must know the children, their problems, interests, attitudes, emotions, habits, questions and needs. He should know the parents of the children and something about their home life. He should know how to help Juniors meet their daily experiences in a Christian manner. This will, of course, involve a thorough knowledge of those portions of the Word of God which are included in the Junior curriculum, for Biblical truth is the standard for Christian life experience. Because of the importance of expression in the life of Juniors, the teacher should know how to lead them in various activities. The teacher will, of course, be willing to keep in the training necessary to make his work effective, be thoroughly loyal, co-operative and faithful.

Other Leaders.

Where the size of the department warrants, there should be an *enrollment secretary* who will get full information concerning the pupils, organize it and see that it is available to the department. A *recording secretary* may keep the reports on the number of pupils, teachers and officers present and, what is even more vital, keep a record of the children's work in the departmental activities. An *absentee secretary* may see that absent pupils are called on. A *chorister* who has a good understanding of worshipful music should specialize in acquainting Junior children with the great hymns of the church. In churches where leadership is a problem, many of these duties must be assumed by Junior teachers.

Conferences.

The adult personnel of the department should meet at least once each month to discuss their problems. These

conferences can be made inspiring and helpful if a definite program of training and development is followed. There are numerous volumes of specialized instruction in Junior work which may be reviewed or used as texts. Junior workers who have achieved success in neighboring churches should be invited to tell about their methods. Occasional visits of well-known experts will be of great value.

Class Officers.

For the first time in the ascending age scale of the departments, the pupils themselves are numbered with the leadership. The Juniors like to organize their own Bible classes or expressional groups, choosing the usual officers—president, vice-president, secretary and treasurer. While the organizations must, of necessity, be quite simple, nevertheless they offer the beginning of important leadership development. Committees can be named which will act under the advice and direction of adults. Naturally, only those children who show indications of special fitness will be chosen for these places. The department superintendent and teachers may do well to bring these children together once a quarter for a period of special instruction followed by a social.

GENERAL PROGRAM

In the main, the Junior Department follows the general outline of the departments already considered, with the important addition of expressional training and activities.

Grading.

The children are grouped in three grades—the nine-year-old children forming the first-year group or groups; the ten-year-old children forming the second year, and

the eleven-year-old children forming the third-year group or groups. It is well to keep the boys and girls in separate classes, if conditions warrant.

Course of Training.

The needs of the Junior, as set forth in the early paragraphs of this chapter, should be thoroughly met by a course of training. In general, it will have two phases—the impressional and the expressional.

Impressional.

Much of Junior study is devoted to Bible history and heroes. There is now a definite break with the story-telling methods of the Beginner and Primary Departments. Children should be encouraged to read their Bibles for themselves and get the Bible history from their own study. The Bible should be in the pupils' hands in the class sessions, thus stimulating them to read the text and to become familiar with the Book as a whole. In this connection, supplementary Bible memory courses should be utilized. However, a mere knowledge of the Scriptural words and facts will not suffice with Juniors. Pupil participation in the instructional session may involve the use of a workbook. This is not for home study, but rather for a follow-up of their class study during the class session. After the lesson has been studied from the Bible with the guidance of the teacher, the workbook offers provision for factual, and also personal, application of the lesson. Bible truths must be related to the actual life and experience of each child. These truths should stimulate the development of a Christian attitude, direct the action of his conscience in keeping with the will of God, fix his purpose in life and give him clearly understood objectives in living. The teacher may suggest simple projects in

Christian living, but mechanical means alone will not produce the results desired. Behavior, which results spontaneously from the knitting of the heart of the child with God, should be commended and encouraged through teaching and guidance. It is of primary importance that the lessons introducing the child to Jesus as Lord and Saviour be carefully presented together with the steps by which the child may accept Him and become a member of the church. Statistics show that a large proportion of those who become Christians do so while in the Junior Department of the church school.

The impressional phase of Junior training will be confined largely to the Sunday morning session, supplemented by weekday pastor's classes and weekday schools. The Sunday morning program should follow somewhat the following outline:

Opening Music.

Opening Song.

Devotional Bible Reading.

Song or Prayer.

Doors Open for Latecomers.

Show of Bibles.

Welcome to Newcomers.

Birthday Greetings.

Offering.

The Superintendent's Personal Message.

Lesson Hour.

Song.

Memory Work.

Announcements and Report.

Closing Song or Prayer.

Dismissal.

Local conditions will undoubtedly call for the modification of this suggested form.

Expressional.

The Junior superintendent should be responsible for guiding both impressional study and expressional programs. Those who teach in the impressional period may also supervise the expressional programs. As far as possible, the Juniors themselves should conduct these programs. The type of organization may be that common to Junior Christian Endeavor and kindred movements. There will be a president, vice-president, secretary and treasurer and committees charged with various phases of the program. The children will be leaders of the meetings. Under this plan, duplication of effort will be avoided. The superintendent will see to it that only one missionary offering at a time will be taken from the Juniors, and the offering will be emphasized in both the impressional and expressional hours. When a social is scheduled, it will be a Junior social in which all Juniors in both groups will participate. Serious attention should be given to the unification of the lesson period with the expressional period. In general, the lessons taught on Sunday morning will motivate the discussion and project work during the expressional hour.

In some churches, the Junior congregation is a successful part of the expressional program of the department. It meets at the regular church worship hour, and a service especially adapted to boys and girls is provided. The Junior superintendent is in charge; the Juniors themselves preside, conduct the worship period, take the offering, etc., much according to the plan of the adult worship service. An adult tells a story or gives a talk in place of the minister's sermon. Or in some cases the hours of the services are so scheduled that the minister himself may give a short children's sermon. Many people, however, object to the Junior congregation for several

reasons: First, it fails to foster attendance upon the regular church service. Secondly, it may lack dignity and reverence. Thirdly, it fails to relate the child properly to the rest of the congregation. Fourthly, it imposes obligations upon the children which are beyond their years. Local conditions and leadership will determine the right course of action in this matter.

In the ideal situation the meetings of the Junior grades might follow some such schedule as the following:

Sunday morning: Bible classes, Junior church.

Sunday evening: Expressional group or groups.

Weekdays: Missionary instruction, Bible drills, societies, etc.

Social Life.

The church school, while majoring in the development of the spiritual life of the boys and girls, must not forget the importance of play in their lives. If they play wherever they will and with whatever companions they desire, much of their Christian training will be imperiled. The Junior Department should provide a play occasion at least monthly. This may take the form of a social afternoon with games and light refreshments, an outdoor picnic, nature study with a walk in the woods or such seasonal events as a nutting party or a coasting party. In such events strong personal ties grow up between the boys and girls and their teachers—ties which can be used effectively in building Christian character and advancing the cause of Christ.

EXTRA-DEPARTMENTAL RELATIONS

All the work of the Junior Department should look forward to the Intermediate period that lies just ahead. Some of the largest losses in church-school enrollment

come in the Intermediate years. If Junior teachers are able to create a strong desire for promotion to the Intermediate Department, it is likely that much of this loss can be overcome. Third-year teachers especially should often speak of the dignity and importance of promotion to the larger opportunities and responsibilities of the Intermediate Department. No Junior teacher who really loves her pupils will seek to foster a selfish attachment to herself at the expense of the Intermediate teacher who is soon to take her place. But habits of study, work and daily life formed in the Junior Department will be of great value during turbulent Intermediate years. If the child has been led to accept Christ and become a member of the church, there is every reason to believe that he will remain faithful to his obligation.

The relationship of the department with the church proper should be strongly co-operative. All that is done for the Juniors in the department should have as its supreme end church membership and worthy fellowship and service in the church.

Junior workers should establish helpful contacts with the homes from which their pupils come. Every teacher should plan to get into the homes of her pupils once a quarter if possible. One successful teacher of Junior boys takes her workbook with her every quarter, and explains to the busy mother what she is teaching her pupils. Such a plan might go far to overcome the careless indifference of many parents toward the work their children are doing in the church school. Such calls often result in leading parents to accept Christ and become active members of the church. The public school, which takes the child's life five hours a day, five days each week, should not be overlooked. Junior teachers will learn much by visiting classes in the public schools attended by

her pupils, noting the methods used and discovering how much emphasis is given to character building. Where the public schools cooperate in a weekday church-school program, closer relationship between the two groups of teachers should be encouraged.

QUARTERS AND EQUIPMENT

The ideal quarters for the Junior Department would include a general assembly room flanked by classrooms. The assembly room should have a superintendent's desk, chairs, a sand table, Bible maps, Bible art pictures, American and Christian Flags, hymnbooks suited to the Junior age, cabinets for supplies, etc. Each classroom should have a blackboard, a table for the teacher and such other equipment as will make for the effective teaching of the lesson. Where such complete quarters and equipment are impossible, one large room can be utilized. For the lesson period, each class can be shut off by a heavy curtain or screen. The importance of privacy during the lesson hour can not be overemphasized. It is imperative that there should be nothing to lure the child's mind away from the task at hand.

PROMOTING THE WORK

The Junior child responds readily to suggestions for promotion. In the previous departments practically the whole burden of promotion rests upon the teacher herself. Now, if she can build class spirit and encourage friendly emulation, the children themselves will do much of this work. Awards of honor and recognition of attainment will help to build regularity of attendance. New and sensible contests will create enthusiastic activity, establish new contacts and bring in many new members.

The Intermediate Department



This department deals with the early adolescents—those usually enrolled in the Junior high school. Startling changes take place in their lives and adjustments are not often easy. It is at this age that many of them leave the public school and also the church school. At this time of crisis the best teachers and the best methods of work are needed in the church school.

THE INTERMEDIATE

A study of the characteristics and the needs of the Intermediate is of utmost importance.

Characteristics.

The Intermediate is no longer a dependent child, but a responsible person possessing ambitions and abilities which are his and his alone. While he has started on the road to adulthood, he still has limited knowledge and skills. He is not, however, aware of these limitations and at the same time possesses unlimited desires, enthusiasms and confidence in himself. Like the Junior, he is a hero worshiper, has little use for dull, weak, bloodless personalities. Because of this he is eager to accept Christ, the perfect Leader, if He is properly presented. The Inter-

mediate demands action. He likes to do things and admires others who do things. There must be pulsating, throbbing life about anything that is to gain his interest.

Needs.

The time of adolescence is one of storm and stress. The Intermediate must, therefore, have leadership to whom he can go for help and counsel. On the physical side, he can be helped through games and gymnastic exercises; on the intellectual side, through the presentation of necessary truth clothed in personality and action; on the social side, through directed recreation, and, on the religious side, through the vital influence of personal example.

The Intermediate should be inspired to a different purpose in life, led to accept Christ as Saviour, if he has not already done so, helped to maintain his emotional balance, inspired to worth-while ambitions, encouraged to overcome obstacles and led into an abiding loyalty to the church.

DEPARTMENT PERSONNEL

Great care should be taken in the choice of leadership for the Intermediate Department.

The Superintendent.

The first qualification for the Intermediate superintendent should be consecration. Adolescents are quick to discern the slightest hypocrisy. Too, if the superintendent is worldly in thought and manner, the seeds of such worldliness can very easily be sown in the hearts of the young people. On the other hand, they will as easily be led in a spirit of consecration, devotion and reverence by a genuine practicing Christian. The superintendent must know how to discipline with firm, kindly reasonableness. Severity or scolding is sure to alienate. The superin-

tendent may be either a man or woman, but some one of strong, vital disposition who is able to enlist enthusiastic support, yet never lose control of the situation. In some successful Intermediate Departments a young married man and his wife have served jointly in this position. This arrangement has the important value of ministering effectively to the peculiar problems of each sex. The superintendent should have had teaching experience in the department before assuming his administrative duties.

The Teacher.

The teacher will have the most intimate contact with the pupils of the department. He should consider himself in a very real sense God's instrument in the salvation of the child. At this age, more than any other, the teacher is looked upon as the personification of Christian truth. The Intermediate is seldom interested in the fine points of theology or in any theories of morality. He is more apt to study his teacher than his lesson. If he does not find a high moral and religious standard operative in the life of his teacher, he is likely to abandon the class. The teacher should know his Bible well enough always to be ready with the right answer when questions of conduct arise—and they will arise with the utmost frequency. Lectures lasting for a half-hour will not interest, neither will a mere recital of the lesson story. No set program of instruction will meet the needs of the pupils. Something different always, should be the teacher's motto.

Other Officers.

Where the size of the department warrants, there should be an enrollment secretary, recording secretary and absentee secretary. A worship director and a chorister would be helpful. In this department, however, it is well

to lay especial responsibility upon class officers. Each class in the department should be organized and all possible talent utilized.

DEPARTMENT ORGANIZATION

The set-up of a successful Intermediate Department will follow somewhat the following outline:

Grades.

There should be three grades—one for each age (12, 13 and 14). Local conditions will determine whether or not classes are to be separated by sex. Usually this separation is advisable. Not more than fifteen children should be enrolled in each group if effective work is to be done. While these rules apply to the impressional work of the Sunday morning hour, it will be well in the expressional groups to have larger numbers and mixed enrollment.

Class Organization.

The organization introduced in the Junior Department will be more highly developed with Intermediates. Adolescents readily assume leadership and discharge the duties of their offices. Less supervision will be necessary. If the Intermediates feel that the group really belongs to them, and is not merely run for them, they will throw themselves into its plans with rare devotion and enthusiasm. In setting up the class organization, however, it should be clearly understood that there must be no conflict with the important expressional organizations of the department.

Expressional Organization.

This type of organization, introduced in the Junior Department, is of even more importance to the Intermediate. Boys and girls just entering manhood and

womanhood need to learn how to pray and seek the Saviour's guidance. Their problems are too much for them without this Spiritual guidance. They need to be trained in giving testimony and in expressing their religious life. The church that neglects this training in its Intermediates will reap a harvest of barrenness in after years. The superintendent of the Intermediate Department should superintend its expressional activities. He will fill somewhat the same position as a coach and trainer of a high-school athletic team, except that his duties will be spiritual. There will be a president, vice-president, secretary and treasurer and committees similar to those in a standard Intermediate C. E. Society: (1) Lookout, to keep up membership and attendance; (2) prayer meeting, to arrange the programs and leadership for them; (3) social, to welcome strangers, provide for mutual acquaintance of members and arrange appropriate entertainment. Other committees may be added as conditions warrant.*

Workers' Conference.

At least once a quarter, as in the other departments, the teachers and officers should gather to discuss their common problems and work out co-operative measures that will insure the efficiency and progress of the work.

Extra-Departmental Relations.

As in the Junior Department, there should be a definite policy of dealing with such related organizations as the church, the home and the school.

EDUCATIONAL PROGRAM

The proper training of Intermediates involves well-balanced impressional and expressional programs.

* See also "The Christian Endeavor Idea," p. 325.

Impressional.

Such Bible lessons should be taught as will: (1) Present Jesus as our Example and Saviour, to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian; (2) instill high ideals for personal living; (3) help pupils express loyalty to Christ by service in His name; (4) deepen interest in the Bible as the Word of God, the revelation of Jesus Christ and the story of how brave men lived for God; (5) inspire Christian heroism, faithfulness and the desire to choose right and resist wrong. Three types of lessons are available—Uniform, Graded and Elective.

No consecrated teacher desiring to be honest with the boys and girls of this age will consent to the use of materials which minimize the inspired nature of the Bible, or will substitute the findings of current philosophers and social workers.

The methods of teaching should be the best. Truth must be applied to life and translated into action. Full use should be made of diagrams, charts, pictures, notebooks and good devices to impress ideas. Pupils should realize that the lesson period is not over when the class is dismissed. They should learn that ministry to the needy is essential if the parable of the good Samaritan, for instance, is to be thoroughly understood.

It may be discovered that the Sunday morning hour is not sufficient for adequate impressional training. Midweek classes in Bible subjects may be added to the curriculum.

Expressional.

Of primary importance is the Sunday evening expressional meeting. It should be correlated as far as possible with the morning impressional classes, but to meet the needs of the young people adequately the session must

be expanded beyond any such limitation. There will be worship, testimony and discussion. There will be free exercise and development of the functions of the organization itself. The physical nature should not be neglected. There should be presentation of the evils of alcohol, tobacco, the necessity of sound sleep, hygiene, etc. The impulse to think and reason things through should be encouraged. Habit-forming should be guided. Current fads of youth should be evaluated according to Christian standards. Where necessary, Big Brothers or Big Sisters should be provided. Religious projects in which team work is enlisted will have a salutary effect. Special attention should be given the timid. Guidance should be provided in reading, especially of books of fiction. With such a program the Intermediate will soon realize that religion is a living, vital force in life—something that can not be neglected.

Social life needs adequate attention through midweek events of various sorts. Athletic teams may be organized, playing interorganizational matches. Socials afford opportunity for companionship. If they are not provided it will be difficult to keep the young people out of questionable "frats" and "gangs." Adolescent human nature demands such activities. A social once a week will not be too often in many cases; once a month should be the minimum.

The wise superintendent will utilize the dramatic instinct, which is strong at this age. There is an abundance of dramatization and pageantry available for this age group. Besides actual plays, there are books which tell how to develop original plays and produce them, provide directions on costumes and costume-making and discuss the value of dramatic presentations in demonstrating lessons from God's Word.

QUARTERS AND EQUIPMENT

The ideal quarters for the Intermediate Department will consist of an assembly room large enough to accommodate the entire departmental enrollment. Each class should have its separate room with the usual equipment. Where the separate departmental arrangement is not feasible, it may be well to combine the opening worship period with Senior and Young People's Departments. Separate classrooms are, however, almost essential for effective study.

PUBLICITY AND PROMOTION

The Junior High School is probably the major factor in the life of the average Intermediate. If publicity contacts can be established with the teachers or organizations of the school and the young people made to feel that the church school has a vital relationship with the public school, the department will grow and prosper. School teachers and groups may be invited to departmental gatherings to make talks, provide special music, etc. Adolescent boys and girls respond to attention. They like to be noticed. An invitation postal card received through the mail, for example, instantly appeals to them. Contest ideas appeal to this age group. Various attendance plans and devices are available to meet this need. Awards may be purchased for presentation to Intermediates who attain special honor in attendance or in study. Where careful thought and planning are given to enlisting Intermediates, it is possible to build a large and enthusiastic constituency.

Senior and Young People's Departments



The Young People's Department is made up of youth between the ages of eighteen and twenty-four, a large number of whom are no longer in school, but have taken their places in business, professional and domestic life. Many of them, however, have not completely formed the ideals which will dominate their adult life, nor have they chosen the vocation in which they will render their largest service.

The Senior (or Senior High) Department is treated in connection with the Young People's Department for several reasons. Fifteen- to seventeen-year-olds are in many respects like the eighteen to twenty-four age group. They are not as fully developed intellectually, but in emotions and will they are no longer fledglings. Seniors abhor being classified with Intermedites, since there is a definite gulf between their needs, capabilities and experiences. Seniors desire the same things as Young People, discuss the same questions, ape their elders in social and recreational activities. In Senior high school they follow much the same form of curriculum as young people in college. The average high school in America today is as advanced as the college of fifty years ago. The partial immaturity of Seniors justifies the maintenance of a sepa-

rate department for them in the church school, but the program will be quite similar to that of the Young People's Department. Chief differences will be stricter supervision and longer-range objectives for Seniors.

THE YOUTH

A study of the characteristics and needs of the young person is of the utmost importance.

Characteristics.

The youth has most of the capacities of the adult without the adult's maturity. His is an age of independent and determinative thinking; a time when choices are made of life mates, life-character ideals, life-service vocations, etc. He is no longer satisfied to have others think or do for him. He instinctively breaks away from home ties and other protecting influences, at least until he has thought through their implications and satisfied himself as to their value. His social instincts are strong; romance and sentiment are at their height. Religious instinct is strong in the youth. He prays intuitively, and readily expresses his religion in Christian service. Action is a good word with him. He desires to do something big in the world—for God, for himself, for humanity.

Needs.

The time of youth demands careful and intelligent grounding in the truth—the building of foundations upon which the superstructure of life can be safely built. The church school should give the youth an intelligent grasp of the origin and development of Christianity and its practical bearing upon life. He needs to know God as a living factor in human history and in individual life. Thus he can be inspired with a sense of his personal

responsibility to know and share God's purpose for mankind. He needs to be guided in making personal life decisions and in social activities—both religious and secular.

DEPARTMENT PERSONNEL

When possible, the department should be organized as a whole. There must be a superintendent, but it is not always feasible to build a strong departmental organization. Each group within a department will probably be highly organized and of more importance to the youth than the general organization.

Superintendent.

It is necessary for purposes of supervision, correlation and unity to have a strong head of the Young People's Department. He should be an adult who has a youthful outlook, has thorough sympathy for and understanding of this age group.

Teachers and Sponsors.

There will be need, not only for teachers of classes, but also for sponsors of expressional groups. The qualifications will be similar. They should be Christian, genuine, humble, well versed in the Scriptures, aware of current thinking in both the religious and secular worlds. If possible, they should possess attractive personalities, optimism, poise, enthusiasm and a sense of humor. Like the superintendent, they should have sympathetic love for young people, the ability to understand them and guide them.

Group Leaders.

In this department more than in any other we have studied there is necessity for student leadership. Govern-

ment by adults only will be distasteful, since young people believe themselves to be thoroughly capable of running their own affairs. Besides the usual officers of organized classes, there should be leaders of expressional groups, such as the young people's society, orchestra, glee club or dramatic club. These leaders should be carefully chosen, representing the more spiritually and socially mature minds among the students.

DEPARTMENT ORGANIZATION

The set-up of a successful Young People's Department will follow somewhat the following outline:

General Organization.

Where the size of the department warrants, there should be, besides the superintendent, an enrollment secretary, recording secretary and absentee secretary. A program director and a chorister would be helpful. As has been stated, however, it is well to lay especial emphasis upon class or group organization. In a large school there should be a youth council consisting of representatives of all classes and groups within the department. The number of classes and the basis of membership will be largely determined by local conditions. It is desirable, however, that Seniors entering the department go into classes which are continuing the Closely Graded Lessons, which are provided for a three-year period. There may be special classes for young businessmen, young businesswomen, young married people, college groups, etc. Some departments prefer to have their entire enrollment in one large class.

There should also be departmental committees to aid in co-ordinating and integrating the program. Among these may be the worship committee, which will be re-

sponsible for the program at the beginning of the departmental session; the social committee, which will promote youth fellowship; a promotional committee, which will have charge of the publicity and suggest methods for building and maintaining attendance.

Members of the youth council should all be affiliated with the local church and approved by the leadership of the church and department. The superintendent of the department should be an ex-officio member. The duties of the council will be to consider carefully the departmental program and devise ways and means of promoting it. The fact that they are fully participating in the direction of the departmental program will assure a deeper interest on the part of the young people themselves. Furthermore, the young people composing the council will thus be trained in the type of work done by church members, and will be prepared to assume larger leadership later on.

Class Organization.

The importance of the class organization in the department can not be too greatly stressed. A full treatment of the organization and program for such groups will be found in the chapter which follows on the Adult Department.

Expressional Organization.

The most successful plan for young people's expressional activities is that which has been operating for many years under the name of Christian Endeavor. It has often been called by other names, or modified and adjusted to meet varied conditions, but no substitute for the general idea has been found. This plan is presented here as a basis for all expressional organization of whatever name.

THE CHRISTIAN ENDEAVOR IDEA

The Christian Endeavor Society is composed of members with a common objective, such as the Christian Endeavor pledge. The membership may be divided into *active* members who are Christians, pray and read the Bible, try in all things and at all times to please Christ, support the church, attend its meetings habitually, attend the meetings of the expressional group regularly and take some part besides singing; and *associate* members who, while not members of the church, sympathize with the purposes of the group and desire to have a part in it.

Officers.

The usual officers of such an organization are president, vice-president, secretary and treasurer.

Committees.

The heart of the expressional program lies in a well-developed committee system which will enlist every member of the group. In general, there are three different phases of committee work: Enlistment, education and co-operation.

Committees for enlistment may be lookout, publicity and social. The *lookout* committee should be the largest of all the committees. Its primary task is to secure new members, to maintain a high degree of co-operation and development among those who are already members and to head progress in the general affairs of the group. Probably its most important function is that which relates to the membership. It should seek to encourage regular attendance at the meetings, participation in prayers, talks and projects or other nurtural activities of the group. The *publicity* committee will see that the organization

itself is thoroughly publicized. It will also be responsible for advertising individual socials, special meetings, elections of officers, plans for the year and accomplishments. This may be done by bulletin boards, wall cards, letters and hand bills, motion pictures, newspaper advertising, signboards, etc. The committee should be made up of people who know how to express their thoughts, particularly on paper, in an effective manner. The *social* committee will major on parties and social projects which will build up good will, break down cliques and disseminate the spirit of happy Christianity.

The committees for education may be program committee, information committee, stewardship committee, evangelism committee and social-welfare committee. The primary duty of the *program* committee is to plan for the regular meetings of the group. This will include worship (particularly prayer and music), topics for discussion, drama, art interpretation, Bible study. Each meeting should have a definite objective, proper leadership, careful preparation, enthusiasm, participation, prayer and be productive of some definite result. The *information* committee should promote good reading among the members of the group. This may be done by providing books and religious journals, the establishment of a library of literature pertaining to the particular purposes of the group. It may report from time to time news of general Christian progress, the gist of important articles and information about the accomplishments of similar groups. Reading circles and programs of reading may also be promoted. The *stewardship* committee will seek to develop the membership in a stewardship of talent, time and money. It will give particular attention to the financing of the group according to some ideal plan which will be of nurtural value. It will propose projects in personal and group

stewardship. The *evangelism* committee will seek, through special meetings, study classes and reading circles, to promote the passion of the individual for seeking and saving the lost. Beyond the confines of the group or local community, an interest should be created in worth-while missions through the giving of money, prayer circles and special projects. The *social-welfare* committee will educate the group in the application of Christian principles to the social order and undertake such projects as may be thought wise.

Committees for co-operation may be the church-school committee, the pastor's committee and the community committee. The *church-school* committee is designed to correlate the program of the expressional group with that of the total educational program of the church. This involves relations with the superintendent of Christian education, the church-school cabinet and the departments of the school most closely related to the Young People; that is, the Senior and the Adult. One important service that can be rendered is the choice of the young people for study in teacher-training classes, so that they may be prepared to take places on the faculty of the school. Effort should also be made to correlate the expressional group, which will likely meet on Sunday evening, with the impressional group meeting on Sunday morning. Under ideal conditions the membership of both groups will be identical. The *pastor's* committee will co-operate with the pastor in his church program. It may provide stenographers, office helpers, autos for calling, choir members, distribute advertising matter, etc. The chairman of the committee should call the minister at least once a week to learn in what ways the group can best serve. The *community* committee will foster relationships with the public-school or college life of the community, co-operate with com-

munity recreational programs and civic celebrations. Relationships with other churches in the community and near-by areas will probably come within the scope of its duties.

Meetings.

The business meetings, social meetings, devotional meetings and discussion meetings of the expressional group should be planned by properly organized leaders and committees.

EDUCATIONAL PROGRAM

The proper training of Young People involves balanced impressional and expressional programs.

Impressional.

The Bible should continue to be the major textbook. The Closely Graded Lessons best meet the needs of the Young People. They begin with the study of God's dealing with Israel in a rather complete outline study of Old Testament history. This is followed by a study of the literature of the Old Testament. Then coming to the New Testament, there is a series of lessons on backgrounds of the New Testament church, its establishment and its years of growth and extension. Following this, the lessons deal with Christian ideals for the individual, family, society and state. The concluding series has to do with great leadership of the Old and New Testaments whose lives are likely to inspire youth to action.

A wide variety of elective studies is available after the pupil has completed the Closely Graded course: Vocational guidance, personal Christian living, the alcohol problem, Christian use of leisure time, marriage and sex relations, religious leadership, racial relations, interna-

tional relations, etc. Great care should be taken in the choice of such elective materials, leaders making sure that the texts are in complete harmony with the teaching of the Word of God.

Teaching aims and methods should be those previously mentioned as necessary to vital Christian education and related to the needs of the pupil. The conversational or discussion method is superior to all others in dealing with youth. It must be realized that young people think for themselves, know something of life and its purposes, are interested in discovering spiritual truth for themselves and wish to apply it to their own problems of everyday life in their own way. While it should be understood that the Bible is to be final authority in all class study, the teacher should consider himself the head of a work-room where young people gather to study together the deeper things of life. He will, of course, direct the trend of the discussion, and see that certain definite objectives are reached in each class period. Thus, variety of thought and experience will characterize all sessions; doubts will be cleared up; latent talents will be discovered and great decisions will be reached in individual lives.

It will be seen that this type of teaching program is somewhat expressional, but there is another type of work more largely suited to the development of all the talents of youth.

Expressional.

As has already been indicated in an earlier section of this chapter, the Christian Endeavor type of expressional program is superior to all others in effectiveness. The program of such an expressional group has been rather completely outlined. Topics for discussion in its Sunday evening meetings are available in quarterly form from a

number of church publishing houses. These form a well-ordered outline of life problems which will be discussed under proper guidance. The meetings are usually held on Sunday evening, preceded by a worship program which offers spiritual expression. Young people may learn to appreciate Christian homes, learn to pray and to build worship programs. The committee system, as previously outlined, offers as much as the Sunday evening meeting, or more, in the way of building Christian experience and leadership. No expressional program will be complete unless it includes missionary projects, religious pageantry and dramas, recreational guidance, information, stewardship, social welfare, evangelism, social life, co-operative projects, etc.

QUARTERS AND EQUIPMENT

The ideal equipment for the Young People's Department should include a large room for general assembly and smaller rooms leading from it for individual classes. Rooms should be cheerful, clean and have plenty of fresh air. If at all possible, there should be bright-colored drapes at the windows and carefully selected Bible art pictures on the walls. Among the pictures that have a special appeal to youth are: "The Rich Young Ruler," "Peter's Confession," "Jesus Calling the Fishermen" and "Jonathan, the Friend of David." Other important items of equipment are maps of Bible lands, blackboard, American and Christian Flags, cabinet for books pertaining to the work of the department, curios from missionary and Bible lands and tables for the teachers and secretaries. If possible, there might be a kitchenette in the department, for use in connection with class and group parties. At least a portion of the assembly room might be converted into a reading and game room for use during the week.

The accent on the social side is an important consideration in planning departmental equipment.

PUBLICITY AND PROMOTION

The department and its activities should be widely advertised among the youth of the community. This can best be done in connection with athletic events, parties and special days. When young people outside the church are thus contacted, just as careful consideration should be given to publicizing the discussion groups, Bible study and expressional activities. Young people take an enthusiastic interest in building attendance. This may be done by contests against past records or with similar groups in other churches. Special days, such as Easter, Mother's Day and Rally Day, offer special opportunities to enlist new prospects. A definite system of contacting absentees should be constantly promoted. If the youth of the community get the idea that a particular church is "a young people's church," they will flock to it.

The Adult Department



An effective Adult Department for the church school calls for a considerable advancement and expansion beyond the limitations which have been characteristic of its past history.

THE ADULT

We generally think of the adult as being a person twenty-one years old or older—an individual with fully developed capacities for learning and doing.

Characteristics.

The adult lives largely in the field of the will. He has developed physically, mentally and spiritually and is utilizing his abilities as a vital factor in the world in which he lives. The affairs of this world—school, business, church, state and practically everything else—are in the hands of adults. While we hear much about young people being the hope of the future, the adults are the hope of the present. The immediate success or failure of Christianity depends directly upon the degree of intelligence and mastery exhibited by the adults in whose hands its current destinies rest. Thus, Adult education in the church is of tremendous importance and should receive the consideration it deserves.

Needs.

The adult never reaches a stage when he no longer needs education. Despite the fact that it has been believed impossible to "teach an old dog new tricks," psychologists* have discovered that the adult below forty-five possesses a superior ability to learn acts of skill and to acquire various forms of knowledge. While it is comparatively easy to list the needs of a group of Primary children and work out methods to help them acquire the necessary knowledge, it is a much different matter to discover the needs of adults and a simple procedure to meet them. The adult mind is much more complex, and adults in various situations need a much wider scope and range of education. In general, however, it may be said that the adult needs development as an individual Christian in (a) the building of a Christian home; (b) becoming a better member of the body of Christ, and (c) becoming a better citizen of the world in which he lives.†

DEPARTMENT LEADERSHIP

Only those adults who are recognized as leaders among their fellows should be considered for leadership in the important task of Adult education.

The Teacher.

Since most of the work of the Adult group is done through organized classes, the teacher becomes the most important personality in the department. W. C. Pearce once said that the task of the teacher is "one that angels will fly to perform." Ida S. Blick, in her book on the

* "Adult Learning," Thorndike (Macmillan).

† For a more detailed statement of adult objectives, see those adopted by the curriculum committee of the Board of Christian Education in the Presbyterian Church of the U. S. A., Feb. 27, 1931.

Adult Department, has enumerated a few of the essential qualifications of the Adult teacher:

“(1) A clean life, consecrated to the will of God and willing at all times to follow His guidance.

“(2) A clear mind, capable of fair and unbiased judgment, and able to decide perplexing questions quickly and impartially.

“(3) A strong will that knows no defeat or discouragement, and does not waver or flinch in the face of difficult tasks.

“(4) A keen vision that enables the teacher to see not only the possibilities that lie within the grasp of the class as a whole, but also the possibilities that lie within the grasp of each individual member.

“(5) A sympathetic belief in humanity that sees good in the most unattractive class members, and an abiding belief in the Creator that enables him to believe that the divine spark dwells within every man and needs only the point of contact with the living Fire to burst into flame.

“(6) A knowledge of and love for God's Word that make the teaching of it a delight.

“(7) A tender, loving heart that enables him to enter the everyday life of the class member, to see his trials and discouragements and to bring to him the help and strength needed for the daily task.”

To these qualifications should be added the necessary specialized training in the particular course being taught.

The Superintendent.

The primary duty of the departmental superintendent will be to see that a comprehensive program is maintained, and that the classes perform an increasingly effective service. He should be a man (or woman) of good Christian character who has had a successful experience in Adult

educational work. He should have a good working knowledge of the Bible and of related courses. He should keep in close touch with every group and group leader to see that they are provided with necessary helps and equipment, and be ready with practical suggestions for the improvement of their work. He should be in close touch with the superintendent of education, and see that the program of the department is in line with the general educational policies of the church.

Class Officers.

Next to the teachers, the most effective leaders in the Adult Department are the class officers. A more complete consideration of them is to be found later on in this chapter.

DEPARTMENT ORGANIZATION

As indicated in the outset of this discussion, the present Adult educational situation in the average church is far from ideal. There is a multiplicity of organizations, each of which is properly developed to meet a neglected need. These groups are usually not well articulated in a comprehensive program. Often they have become ends in themselves, and have served to divide the adults into cliques which have very little to do with one another. Very often the programs of these groups overlap. Despite the several organizations, important educational areas are completely overlooked. From lack of direction, a large number of adults, both in the church and community, are unreached by the church school.

The best educational set-up will depend greatly upon the local situation. This general outline may be followed in any case: (1) The needs of the Adult should be fully met by both impressional and expressional training courses. (2) There should be as many classes or groups as the

above needs and local conditions will warrant. (3) The program should not be limited to the Sunday school, but should extend throughout the week. (4) Through an effective devotional organization, this work should be brought to a fine state of efficiency and properly related to the educational policy of the church school.

Administrative Organization.

The superintendent of the department will carry on his work through a small executive committee, including a representative from each class or group. The superintendent of education and the minister of the church should be ex-officio members. The superintendent will thus be able immediately to correlate all the Adult educational groups, uniting them in the achievement of many objectives. In the average church it will be difficult to reorganize the existing groups, eliminating those that have overlapping programs and adding new groups to meet neglected needs. This committee will make it easier to secure complete co-operation with the least possible friction, and may be the medium through which the ideal organization can eventually be effected.

Educational Organization.

There should be as many classes or groups as may be necessary to meet the needs of the local situation. There will be impressional classes for the study of the Bible and related courses. Those for the study of the Bible should meet on Sunday morning, and those for the related courses on weekdays. The weekday classes may meet either during the day or in the evening. Expressional groups and special study classes meet on Sunday evening. It is advisable in organizing these Adult groups to take into consideration the age limits, the interests and

tastes of the people. For instance, there may be a younger men's or women's group; another for older men or women. In some cases, however, a "mixed class" may be successful. Young married people's groups have been recently tested in many schools with great success. The teacher is able to apply the great truths of the Bible to home building, Christian nurture and other problems which confront this particular age group. Where a particular study such as church history or stewardship is presented, classes including both sexes are usually advisable.

THE EDUCATIONAL PROGRAM

As in the other departments of the church school, the Bible will continue to be the chief textbook.

Bible Study Courses.

Cycle plans of Bible study—either Graded or Uniform—are customarily used by the Adult or other departments of the church school. Instead of these, it is suggested that Adult Bible Class study groups frequently take up special courses such as "The Life of Christ," "Studies in Acts," "Studies in Christian Living," etc. A study of the life of Christ is always popular and may be treated in a variety of ways. Each of the Gospels may be taken separately, or the four Gospels may be studied simultaneously, the class using a "harmony" in connection with their study. Resourceful teachers are able to work out courses, including individual daily Bible reading, as supplementary to the work of the instruction period. This may well be done with such a subject as "The History of Israel." It is important in this connection to emphasize the need of Bibles in the classroom. Each pupil should be encouraged to bring his own Bible to the class sessions and to develop the habit of carrying at least a New Testament

with him wherever he goes. Adults will thus acquire a love of the Word which might never otherwise be gained.

Related Courses.

The average adult is hungry for studies which cover all areas of religious knowledge and open the way for development of full-grown men and women in Christ. Some of the subjects which may be considered are Christian stewardship, personal evangelism, church history, Christian growth, personal faith and experience, the Christian family, church organization and methods, Christian missions, social reform, etc. It is almost necessary that time for these courses be provided by weekday classes meeting sometime during the day or at night. The courses should contain from twelve to twenty lessons. They will meet the demand for short-term study and make it possible for individuals to vary their study diet. The needs and the interests of the adults, rather than the mere perpetuation of the organization, will govern the extent of these weekday courses. During the years, however, it will be possible for the Adult Department to establish a comprehensive set of courses which will be offered at stated periods. These weekday courses will enlist many adults who would be unreached by the average Sunday class. Capable new teachers for several groups may possibly be found among those who would not consent to take a regular Sunday class, but would be willing to give limited time to such courses. All areas of religious life and knowledge should be included under this phase of the department.

Expressional Groups.

Any learning that is really significant expresses itself in action. The adult has not really learned until he

can size up a situation, bring forward Bible data on what to do in it, have ability to act when the time comes to act and actually do something appropriate. Thus the church school, in order to offer a comprehensive educational program, must provide some proper medium for expression. The Christian Endeavor movement has furnished such a medium for youth and the general idea back of this movement may well be adapted for use among adults. It is suggested that several adult groups come together on Sunday evening (a) for fellowship, (b) worship, (c) testimony and discussion and (d) the formulation of different projects in Christian service.

Fellowship.

Adults should be able to enter into Christian fellowship in its fullest and finest sense. It goes beyond human relationships and includes partnership with God through Jesus Christ. There should be definite planning in the Adult Department to make this experience vital, first, in one's own class or group, then departmentally and throughout all the adults of the church. This fellowship will mean more than pleasant social relations. It will mean living with one another, loving one another, forgiving one another, suffering for and serving one another.

Worship.

Each class or group should first of all encourage personal and individual worship through daily prayer and reading of God's Word. Secondly, it should encourage family worship in which the whole group engages in devotions together, young and old sharing in the common experience. Thirdly, small groups with common problems and experiences may gather informally to discover the implications of Scriptural teaching for daily living and

to seek God's guidance. Fourthly, group worship should be encouraged, including that in the class, the church school or the corporate worship of the church itself. The department should not be satisfied until every adult is regularly present on Sunday in the church service.

Evangelism.

Most adults will have become Christians before they are enrolled in this department. There will always be some, however, who need to be won for Christ and the church. Adults who are members of churches elsewhere should be brought into vital membership with the local church. Furthermore, there is that large body of adults in the community who do not attend any church and who have never accepted Christ, which should be a constant challenge to the Adult Department. Adult leaders should not be satisfied until all who are out of Christ have been urgently invited to accept Him.

Leadership Training.

There should be a growing number of adults who are fitted by training and ability to become leaders in all departments of the church activities. Among the classes in the Adult Department there is none more important than those devoted to specialized training. There should be classes for the training of teachers, elders, deacons and leaders in the church school. If no new leadership is being produced there is something seriously wrong with the program of the department.

Service.

There are two types of Christian service—one within the church, benefiting the life and work of some functional group, and the other, outside service, ministering to the

home and community. Through service to others it is possible to demonstrate to the world about us that Christianity is a vital and effective force. Some types of service that may be undertaken by the various groups within the Adult Department are the following:

(1) Teacher supply for boys' and girls' classes. (2) Entertainment of groups, such as an orphanage, jail, hospital, old folks' home, church groups, etc. (3) Employment agency. (4) Able conduct of religious services. (5) Contributions to foreign missionary work. (6) Contributions to library or reading room. (7) Christmas gifts to the poor. (8) Pastoral aid. (9) Big Brother or Big Sister work. (10) Systematic distribution of fine religious tracts. (11) Supply Bible-school members with Bibles. (12) Work in a local mission Bible school.

Recreation.

Adults need relief from the tension and the strain of living. Their optimism needs to be increased. They need hearty laughs, wholesome fun, diverting recreation to lighten the care and load of responsibility which are constantly pressing upon them. Robust health—both mental and physical—depends upon the proper kind of recreation. Unless the church provides it they are bound to seek it in other places less desirable. Such books as Webber's "Party Plans for Adults" offer many interesting and engaging methods of meeting this important need.

THE ORGANIZED CLASS

It is a mistake to build the class structure of the Adult Department on the idea that only a teacher, pupils and a recitation are essential. The tremendous growth in the number of adults in church-school work during the past

generation is largely due to the effective use of the organized class system.

Its Advantages.

The organized class divides the work. No one person in the group is temperamentally and educationally fitted to do everything. Some can keep records who can not speak in public. Some can call effectively who can not map out a program. The organized class fits the right task to the right person and assures the right result.

It distributes leadership. It guards against overloading one person, while others equally capable are unemployed.

It delegates responsibility. When "everybody considers himself a committee of one," nobody considers himself committed to do anything. The organized class allots definite responsibility for particular tasks.

It draws numbers. The introduction of the organized class was largely responsible for the enormous increase of Sunday-school attendance in the early part of the twentieth century.

It develops the service instinct. Every one possesses the inherent desire to help the weak and lift up the fallen. The organized class will seek ways and means to develop this instinct and direct it into Christian channels.

It determines permanence. When class success depends upon one person and that person is removed, for one reason or another, the class is imperiled. The organized class, with its many vitally interested and related members, will "carry on" under almost any circumstances.

Its Organization.

Generally accepted standards provide for a minimum of five officers: A teacher, a president, a vice-president,

a secretary and a treasurer. There are at least five committees: Membership, Social, Devotional, Publicity and Service.

The following constitution outlines the duties of the officers and committees, and serves as a general guide for class activities:

ARTICLE I.—NAME, Etc.

1. The name of our class shall be
class of Church
..... (City) (State).
2. Our membership age limit shall be from
to years.
3. Our motto shall be:
4. Our Bible text is

ARTICLE II.—OBJECT

The object of our class shall be to win souls to Jesus Christ, and teach and train them in Christian character and service.

ARTICLE III.—MEMBERSHIP

After attending a regular session of the class, any
within the age limit assigned may become a member by signing
an application card.

ARTICLE IV.—OFFICERS

The officers shall be a teacher, a president, a vice-president, a secretary and a treasurer, who shall be elected annually by ballot and continue in office until their successors are installed. The president shall not be eligible for a third successive term in this office.

ARTICLE V.—STANDING COMMITTEES

Membership, Social, Devotional, Publicity, Service.

ARTICLE VI.—APPOINTMENT OF STANDING
COMMITTEES

Immediately following their election, all class officers shall meet to select the chairmen for the five standing committees, and any

other committees which, in their judgment, are necessary for conducting the class work. They then determine the personnel of all standing committees by an equal apportionment of the entire class membership for each of the committees. The secretary is authorized, at the conclusion, to write each of the committee chairmen, advising not only the names and addresses of committeemen, but of the duties of his committee as well.

ARTICLE VII.—MEETINGS

Sec. 1. The class shall meet regularly every Sunday with, and be a part of, the church school. The regular business meeting shall be held on the second Tuesday evening of each month, or at such other time as may be designated by the Executive Committee.

One-fourth of the enrolled membership shall constitute a quorum for the transaction of business.

Sec. 2. Special meetings may be called at any time by the president, on his own initiative, or by order of the Executive Committee.

ARTICLE VIII.—DUTIES OF OFFICERS AND COMMITTEES

1. *Teacher.* The teacher shall be in charge of study.

2. *President.* The president shall preside at all meetings of the class, and shall be the general executive officer. The president shall be chairman of the Executive Committee, and ex-officio member of all committees.

3. *Vice-president.* The vice-president shall, in the absence of the president, perform the duties belonging to the president's office.

4. *Secretary.* The secretary shall have charge of the records of the class and keep the minutes of all business meetings. He shall make a record of the attendance of the members and visitors, and report the same to the class and to the secretary of the church school, as required. He shall handle the class correspondence.

5. *Treasurer.* The treasurer shall have charge of all moneys of the class taken by voluntary offerings at business or other meetings (except offerings for the church-school work). The treasurer shall make no expenditures of the class monies excepting by order of the class. He shall be prepared to make reports to the class, at all business meetings, of receipts and disbursements.

6. *Executive Committee.* All class officers, together with the chairmen of standing committees, shall constitute the Executive Committee. This committee shall have general supervision of all

the class work. Meetings of the Executive Committee shall be at the call of the class president. It is the duty of the Executive Committee to appoint an auditor for the auditing of the treasurer's accounts at least twice a year.

7. *Membership Committee.* The Membership Committee shall be responsible for securing new members and looking up absentees.

8. *Social Committee.* The Social Committee shall take charge of that part of every monthly business meeting allotted it by the president for entertainment of members and guests. The Social Committee shall form an active reception committee at all class meetings.

9. *Devotional Committee.* Program of worship for class sessions will be prepared by the Devotional Committee. It shall also encourage the growth of the devotional life of each member.

10. *Publicity Committee.* It shall be the duty of this committee, from time to time to prepare printed news of the class and distribute it to all members and prospective members; to report class news to the newspapers, and to devise novel means of advertising the class.

11. *Service Committee.* This committee shall point out to the class, from time to time, local welfare or social-service work which the class can undertake. It shall visit the sick and look after the needy and helpless.

ARTICLE IX.—ELECTIONS

The election of officers shall be held at the regular business meeting in, the new term to commence The election of officers shall be by ballot, a majority of the members present being required to elect each officer.

ARTICLE X.—DUTIES OF MEMBERS

Members are required to be faithful in their attendance and work assignments at business meetings.

ARTICLE XI.—ORDER OF BUSINESS

The order of business shall be that suggested by Roberts' "Rules of Order."

ARTICLE XII.—AMENDMENTS

This constitution may be amended at any regular business meeting of the class by a two-thirds vote of the members present. A motion to amend must lie on the table at least one month before final action is taken.

Its Program.

In planning a class program of accomplishment for the year, certain definite goals should be kept in mind. While methods may change and new ideas be proposed, there are at least seven items which should never be omitted from the well-rounded class program:

Worship. Every member should be urged to read the Bible and pray every day. Worship should have its proper place in the class. Regular church attendance should be encouraged.

Bible Study. The Sunday Bible-study period should be the center of the entire class program. Home study of the lesson should be encouraged.

Fellowship. In the Sunday sessions, the monthly socials and in individual contacts, members should be made to feel a common tie that binds them in Christian service.

Enlistment. An increase in membership and attendance should be secured each quarter. The class which can not get 75 per cent of its enrollment present every Sunday is failing in its mission.

Evangelism. Definite commitments to Christ and His church are the natural fruitage of effective Bible-class work. Personal evangelism is essential to produce them.

Leadership. The class should be producing leadership for the church and church school. Training classes and practice in responsibility are essential.

Service. Only through service to others is it possible to attain the goal set by the Master of us all.

In planning an organized class program the definite goals of the church school and the Adult Department should be kept in mind. It is a mistake to develop any plan of accomplishment which is independent of them. Each item of the general program of the Adult Department should be developed and applied to the particular needs of each class.

QUARTERS AND EQUIPMENT

Each class or group should be provided with proper equipment to carry on its work. This will include the requisite number of classrooms for recitation purposes, social parlors for the ladies, clubrooms for the men, a reading room, a gymnasium, etc. In many churches it will be impossible to provide enough rooms for an ideal arrangement. Through the co-operation of all groups and the ingenuity of the leadership everything necessary can be provided.

PUBLICITY AND PROMOTION

The advertising of the Adult educational program should be conducted largely by the classes or groups rather than by the department as a whole. One of the most effective means of advertising is to talk about the work being done. Each member of the group should tell his friends about it—especially those who are outside the church. A definite list of prospects should be constantly kept on hand and utilized exactly as a mail-order house or a door-to-door salesman would use it. Every possible use should be made of the daily papers, printed cards or notices, billboards, signs, letters through the mails, the church bulletin, etc. Whatever methods are chosen, the following vital principles should be closely adhered to:

(a) Publicity should be for the sake of Christ and the

church; (b) to magnify the work and not the workers; (c) persistent, not spasmodic; (d) truthful in every particular; (e) different from stereotyped forms, and (f) co-ordinated with the program of the church school and the church of which the group is a part.

The Home Department



Since 1892, the Home Department has been a generally accepted division of the church-school activities. It began as an arm of the school, reaching the sick and the shut-ins who were unable to attend the Sunday sessions. Within more recent years, however, the home has been recognized as the most ancient and probably the most effective of all educational institutions. Even more than the church school itself, the home controls the conduct of both children and adults. The Home Department in the modern church school, therefore, includes not only the original concept in its program, but has extended its activities to meet fully the needs of the home and definitely relate it to the educational program of the church.

DEPARTMENT AIMS

It should be the aim of the effectively functioning Home Department—

To secure systematic study of God's Word on the part of every home in the community.

To minister educationally to those physically unable to attend the regular sessions of the church school, or those habitually prevented by employment or other circumstances.

To reach those inaccessible through distance or lack of transportation facilities.

To encourage family worship by furnishing a simple program for daily devotion.

To offer courses in parent training.

To secure sympathetic interest in and eventual membership in the church and church school.

The Home Department will continue to give special attention to those not attending the activities provided in the church building. This will be done by such means as reading and study, personal counseling, visitation, guidance in radio programs, etc. But this effort should not be an end in itself, but a means to enlistment in the central program.

DEPARTMENT ORGANIZATION

The organization of the Home Department does not follow the lines of the other departments of the school. It has a special problem, and must meet it by special means. The general set-up will be as follows:

The Superintendent.

Ordinarily this officer should be a woman who can take time to do the work; a woman who has a home of her own and would be sympathetic to conditions she finds in other homes and knows how to minister to domestic needs. (There are few men who make effective Home Department superintendents.) She should be a woman of sterling character with a firm belief in the Word of God, the possessor of executive ability, one who will not fear indifference or opposition, who has diplomacy and tact and is able to impart her enthusiasm to others. It will be necessary for her to lay plans for the work, choose her workers, supervise their activities, make reports to the church school and maintain cordial relations with other departments.

The Secretary-treasurer.

This officer will keep a perfect, up-to-date record of the membership—alphabetically and by districts; assemble the literature, report blanks and offering envelopes for the periodic visitations; receive and record reports of the visitors. The secretary-treasurer will also keep a record of all funds received, and pass them on to the treasurer of the church school.

Visitors.

Great care should be taken in the selection of those who visit the homes. These workers will determine the life or death of the department. As a rule they will be mature women who can meet people easily and naturally, carry on a short helpful conversation and achieve the objectives of the visit.

Members.

The Home Department will have a membership roll, just as the other departments of the school. It will be composed largely of those who are physically unable to attend the regular sessions of the school. There may, however, be others who request membership. They should be enrolled with a view to making them active members of the school. The membership list of the department will be kept in the secretary's books with a record of their faithfulness in lesson study, weekly offering, etc.

Staff Meetings.

Staff meetings should be held at least quarterly. At this time the officers and visitors will discuss their problems, receive suggestions for improvement and tell of especially successful experiences. If the gathering is held before the quarterly visitation, the secretary may hand

out the materials for the visitors and the superintendent may give them any necessary instructions. It will be found helpful to have the minister present and to receive any suggestions he may have to offer concerning the making of new contacts and co-operation with his program. Staff meetings should have a devotional period and a social period besides the business period.

DEPARTMENT PROGRAM

The work of the Home Department is of considerable scope. The program will include:

Enlistment.

The building of departmental membership will probably begin in a small way. The various classes of the church school may be canvassed, asking members to suggest the names of those whom they know to be prevented from attendance on the regular sessions of the church school and who would appreciate the ministry of the Home Department. The minister should also be asked to furnish such a list. Names thus secured should be divided into districts, and visitors appointed to contact them and secure their enrollment.

From this point on, the discovery of new names will be comparatively easy. At least annually, a canvass of each district should be made to discover new members. Where the church school makes such a survey or canvass, there is no necessity of duplication of effort. An examination of the records in the office of the church-school secretary will suffice.

Study.

Members of the Home Department will follow the regular weekly course of study provided by the church

school. Visitors will provide the necessary literature on their quarterly visitations. When six or eight members who desire a neighborhood study group have been found, the superintendent may appoint a visitor to instruct them. This visitor, as she calls upon her members, may enlist others and build up her class, making it a "feeder" to the central school. Parent-training classes may also be conducted by the department if no such efforts are being made by other departments of the school. Visitors should seek definite results from the above study, marking such signs of Christian growth as acceptance of Christ as Saviour, increasing attention to devotional Bible study, increasing interest in Christian missions and stewardship, interest in the development of others, etc.

Visitation.

All members should be officially visited once quarterly. At this time lesson quarterlies and other religious literature will be distributed. Literature should not be mailed, but presented personally. The visitors will go into the home, stay a short time, make the visit worth while and receive the individual report and offering.

At these times the visitor may advise with the member concerning life problems, suggest reading schedules in addition to the Bible, suggest radio programs that may be helpful and acquaint the member with the progress of the church and the church school.

Minnie K. L. Karnell, Home Department specialist, makes the following personal suggestions to visitors:

Pray before you leave your home on your day of visitation, and again before entering each home.

Dress as you would for a church service or a social call anywhere. Many visitors lose influence by being careless in this respect.

Try to place yourself in the position of the one whom you are visiting.

Always remember that you are a representative of the church and an ambassador for God.

Do not patronize the poor or cringe before the rich; if you do, the poor will hate you and the rich will despise you.

Be friendly and natural. Be sympathetic and interested in the things which concern each home.

Be always on the lookout for new members, and for opportunities for service to all.

Be strictly confidential with all your members.

Be always prepared with extra report envelopes in case any of your members should have mislaid theirs.

Always have plenty of membership cards with you, so that should you find neighbors, friends or relatives visiting in the homes of your members you may be ready to take advantage of the opportunity. Have, also, Cradle Roll cards and invitation cards to other departments of the church school and church with you at all times.

Take an interest in the things in which your members are interested, be it a new baby, a dress, a plant, books, music, a garden, the children away from home, farming or chickens, and try to remember the interests of each member from time to time.

Go over the quarter's lessons before you make your call, that you may have them fresh in mind, but do not unduly press your knowledge on your members.

Read books on the subject of self-knowledge and the fundamental truths of life, so as to be able to meet these subjects helpfully in your conversation.

In the homes where there are children who belong to the church school, give such information as will make the home interested in the work of the whole school.

Have confidence in yourself and in the work which you are doing.

Be always on the lookout to speak a good word for Jesus Christ. It may be that you are the one to win that home for Him. Don't miss your chance!

Don't leave your supplies with the maid or hanging from the door knob. Make the extra call if necessary. It pays.

Don't go to the home with the attitude, "I have come to do you good." You would resent that yourself.

Don't inflict your cares and troubles on the members of the department.

Don't speak disparagingly of any church or church official.

Don't be led into religious controversy. If an invalid or any of your members should ask your opinion, be ready to give it in a kindly Christian spirit, but don't marshal your arguments in battle array.

Don't be inquisitive. Be interested in the family, and show your interest at all times.

Don't stay too long.

Don't talk too much. Shut-ins enjoy the opportunity of telling of the things which interest them.

Don't forget that all your work and visits in the home should have one object, that of the winning of every person in the home for Christ.

Don't miss your opportunity of helping the home in the observance of family worship.

Don't think you can not be a successful visitor. While natural gifts and adaptability are of great value, if you will apply yourself to the rules here laid down and study your field and human nature, you will fit yourself to be a successful visitor and make visitation a delight to yourself as well as a blessing to others.

Devotional Development.

No part of the work of the Home Department is more essential or gives more blessed results than the creation of a devotional atmosphere in the home. If the home is not religiously inclined, the first move will probably be to enlist the individual in a daily Bible reading and devotional program. There are numerous devotional quarterlies and books available for this purpose.

When the opportunity offers, the home should be enlisted as a unit in daily worship. Family worship is not only a benefit to the children in the home and a guiding star through life, but it is the greatest possible stimulant to consecrated living on the part of the parents. At least once a year the superintendent of the Home Department should issue a circular letter setting forth the need and the blessing of family worship. It may be sent not only to the homes represented in the membership of the Home Department, but to every home in the church.

Social Life.

Despite the difficulties involved, it is well to have, at least quarterly, a social occasion which as many members of the department as possible will attend. The members of this department need such a get-together perhaps more than those who have opportunity for frequent church-school attendance. Departments that have made a success of such occasions appoint a committee that plans the program, sends out the invitations and makes everybody feel at home. Because both adults and children will be included, it may be well to have two meetings instead of one, with programs suitable to the age groups. The members may also be encouraged to attend such church-school events as Christmas, Easter, Children's Day, Father's Day and Mother's Day which have a direct relation to the home.

Evangelism.

Definite effort should be made to enlist every member of the Home Department as a church member. The visitors will best be able to determine when the evangelistic approach should be made. In this they may ask the aid of the minister or the superintendent. At least once each year, preferably in connection with church-wide evangelistic efforts, cottage prayer meetings may be held in certain neighborhoods to secure commitments to Christ. Definite prayer for individuals, letters and other evangelistic means may be used.

RELATIONS WITH OTHER DEPARTMENTS

There are several other departments of the church school definitely interested in home relationships. There should be as little overlapping as possible with their programs. The superintendent should maintain close contact with these departments, and co-operate with them in every way possible.

Nursery Department.

When visitors learn of new babies they should report names and addresses to the superintendent of the Nursery Department. They may also serve the mothers with Home Department literature when they are unable to attend the regular sessions of the church school. In times of emergency calls may be made for the Nursery Department.

Adult Department.

The Adult Department superintendent who has vision will be carrying on a program of parent education and Christian home development. In this the Home Department can co-operate or be responsible for supplemental activities.

Other Departments.

Other departments may seek to maintain parent-teacher relationships, carry on evangelistic efforts and in other ways relate their activities to the home. Home Department visitors may discover prospective members of all ages for the church school. These should be referred to the proper classes and departments. There will be enough work to keep the Home Department personnel constantly busy without assuming responsibility for work that can be successfully carried on by other departments.

Evangelism

The church school is the most effective agency of the church in reaching and enlisting men for Christ. Statistics show that at least sixty per cent (probably eighty per cent) of all additions to the church come through the school.

Walter Albion Squires conducted a survey some years ago in which he discovered that in the typical church of two hundred members, fifty per cent of its new additions came through the work of the church school alone; thirty-five per cent through the church school and other agencies, and only fifteen per cent through agencies other than the church school. Dr. Squires also discovered that of the converts secured through the school nearly sixty per cent remained faithful after five years had elapsed. In these same churches only thirteen per cent of the converts contacted by other agencies were faithful after five years.

The church which has a church school with a larger enrollment than the congregation itself is likely to be a growing church. The school's list of prospective members may well be considered the potential church of tomorrow. It is essential, therefore, that the whole task of enlistment and evangelism be accorded the place due it and be efficiently organized and promoted.

REACHING THE UNREACHED

Millions of people in America are outside of Christ. Many of these have never been touched by the church or any of its agencies. It is said that 17,000,000 boys and girls in America, four to eighteen years of age, are not in any church school. From this sector of our population come the potential or actual gunmen, racketeers, kidnapers, murderers, thieves and other criminals who terrorize the nation. Judges testify that ninety-seven per cent of the youths convicted of crime had no religious training of any sort. This moral situation which faces us as a nation should stir every church school to action. But there is an even more serious situation, i. e., multiplied millions are unsaved and will be eternally lost unless Christian men and women are able to reach them and win them to Jesus Christ.

The best means of contacting the unreached of the community is through the annual or semiannual religious census. The procedure is as follows:

Districting the Territory.

A map of the community may be secured from the city or county authorities. It should then be divided into districts so that each worker will clearly understand the bounds within which he is to work and the extent of his assignment.

Enlisting and Training the Workers.

Call for volunteers from the Young People's and Adult Departments of the school to make a house-to-house canvass of the community. Both men and women can help, although the latter are much more willing and efficient. Enough should be provided so that calls may be made two-by-two. Preparatory meetings of the canvassers will be

necessary to instruct them in the nature and extent of their work and to supply them with the necessary literature and equipment.

RELIGIOUS CENSUS RECORD					
PLEASE WRITE OR PRINT PLAINLY AND ACCURATELY				Date data was taken	
Street or road		Location on street or road		City, town or township	
NAMES		MEMBER OF WHAT CHURCH	CHURCH PREFERENCE	ATTENDS WHAT SUNDAY SCHOOL	WILL ATTEND YES—NO
Husband					
Wife					
Other adults, roomers, etc.					
Other adults, roomers, etc.					
Child's name	Age				
Child's name	Age				
Child's name	Age				
Child's name	Age				

WRITE ADDITIONAL INFORMATION ON BACK OF RECORD

Name of census worker

Literature and Equipment.

Census blanks, similar to the form reproduced on this page, should be provided in sufficient quantities to each worker. Pencils are a necessity. An attractive card announcing the services of the church, the name of the minister, the location of the edifice and including an invitation to attend the regular services should be provided for presentation in every home.

Making the Calls.

Every home in the community should be visited, regardless of whatever advance information the canvassers may think they possess concerning the occupants. Every blank on the card should be filled out. The contact will be most

satisfactory if the workers (1) keep in mind that they are working in the name of Christ and the church, (2) are pleasant, not frivolous, (3) do their work conscientiously and thoroughly, (4) know the name of the family before approaching them, and (5) make the interview as brief as possible. When the blanks are filled out they should be immediately returned to the church-school office.

Surveying the Survey.

The information secured in the canvass should be carefully analyzed and classified for future reference. Most of the cards will be eliminated as useless, but the information contained in those that remain will be priceless—well worth the time and effort expended. If only one soul were won to Christ as a result the canvass would be a success. but if properly followed up it should net far more.

Continuing the Task.

In the interim between surveys many new people will move into the community. One way to keep a check on them is through the Chamber of Commerce or merchant's organizations. Friendly officials are usually glad to send a duplicate list of newcomers to churches as well as business houses. Should such a service be unavailable, the church school should organize to meet the problem through the Home Department or some other agency.

ENROLLING THE PROSPECTS

Once the names of prospects are in hand, the next step is to enlist them in the church school.

Assigning Names.

The proper secretary of the school should classify the names of all prospects by departments or classes, make a

card index file of them and assign them to proper groups for calling. (See Chapter 23, under "Survey and Prospect Records.") Great care should be taken in this matter. The card bearing the name should contain all the information available so that the caller may make the best possible approach. Children six to eight years of age should be visited by a Primary teacher. An adult should be contacted by a representative of the adult group best suited to his needs. A call by the minister will prove of inestimable value. To this end the church should be provided with a duplicate list of all prospects.

Calling and Follow-up.

The situation in the home and the attitude of the individual prospect will determine the nature of the appeal made by the caller. Some will be uninterested in all things religious; others will want to start an argument (never encourage such); a few will readily promise to come to the school; most people will need invitation after invitation. Follow-up over a period of months is generally necessary. This may be done by phone calls, postcard invitations to special occasions, letters setting forth the values of church attendance and Christian education and additional personal calls by various members of the school. Invitations need not be limited to attendance upon the Sunday sessions, but should include weekday or night training groups, social affairs, athletic events, etc. The names of prospects should not be taken from the list for at least a year, and then only when it is clear that further efforts will be futile.

Calling and follow-up should be in charge of departmental or class officers, and the school should hold them strictly accountable for results. Monthly reports should be required and insisted upon.

Holding Those Enrolled.

After the individual is properly enrolled his attendance record should be carefully watched. If absent for two successive Sundays or if attendance is intermittent, calls should be made to encourage regularity. Every effort should be made to get the new member personally acquainted with others and enlist his interest and aid in group enterprises.

It will be well for class and departmental leaders to hold frequent conferences to evaluate their program and see whether it is sufficiently attractive in nature to invite and hold new members. New ideas and methods, which are in harmony with the principles of the church school, should be readily adopted and promoted.

WINNING ENROLLEES TO CHRIST

Following successful enlistment in the school, the supreme goal is the winning of the individual to Christ. This is best accomplished through the minister, the teacher or persons trained in the art of personal evangelism.

Training in Personal Evangelism

The church school may well offer a short course once each year in personal evangelism. Those enrolled should be given a vision of the sacredness and importance of evangelism, a grasp of essential Christian doctrine, an understanding of what is involved in conversion, an effective method of dealing with people and a fund of answers for the usual questions and excuses they are certain to encounter.

The Influence of the Classroom.

Some one has said that "when it comes to winning souls to Christ in the church school the pastor is across the

street, the superintendent is at arm's length, but the teacher is face to face." The teacher can be the greatest of all evangelists if he knows the joy of salvation in his own life, if he has a passion for lost souls, if he is a real Christian, if he is amiable, if his wisdom and judgment are trusted, if he is soundly instructed in the Word of God and knows how to use it and if he can clinch instruction with the proper appeal for personal commitment.

The spirit of evangelism should pervade the whole class. Conversions and additions to the church should be constantly expected. Sympathetic encouragement of decisions for Christ by the members of the class and personal friends are of vital importance.

Prayer.

Souls can not be won without prayer. One mighty reason why the apostolic church was such a great soul-winning church was its power in prayer. Every member of the church school from the superintendent to "the last of the least" should have a personal prayer list, and remember prospective converts in prayer daily. When there is opportunity, without embarrassing him, prayer with the prospect himself is especially helpful.

Other Influences.

There are many other ways of influencing the prospect to consider the claims of the gospel upon his life.

A tactful letter written at the right time will often settle the whole problem of decision for Christ. Greeting cards on special occasions, birthdays, etc., have their effect.

Calls at times of emotional crisis should not be overlooked. If some burden is pressing on the mind, offers of help are appreciated. In cases of sickness and loss of loved ones, the ministry of Christian people makes a deep

and lasting impression. When a new baby is born in the home, hearts are tender and easily touched.

While all these things have definite inherent values for the individual, it is well to use them also as means to the worthy end of saving souls. Paul once said, "I am made all things to all men, that I might by all means save some."

COMPLETING THE TASK

When the individual has finally been won to Christ and is enrolled as a member of the local church, the church school still has a responsibility toward him.

Training New Converts.

The new convert has much to learn about Christian doctrine. Classes should be provided to offer this specialized instruction. C. J. Sharp says: "There has been a tendency of late years to disparage the teaching and preaching of doctrine. The tendency has been unfortunate. Doctrine simply means the truth revealed through Christ and inspired writers of the Bible. The doctrine of God—His goodness, His love, His forgiveness, His promise and the doctrines of righteousness and judgment—is certainly yet to be taught. The Sonship and Saviourhood of Christ yet remain as doctrines that every man, woman and child of understanding age needs to know. Minds and hearts filled with these doctrines are minds and hearts anchored against the storms and temptations of life. Thus a part of the divine wisdom and will has been implanted in us and has become a part of us. This is what we mean by the teaching of doctrine. The aroused enthusiasm and interest evident at conversion may cool. Unless faith in Christ and loyalty to Him have been fixed through a teaching of the great doctrines

of the Bible, we shall not permanently hold those we reach."

The convert also needs to know his obligations and duties as a member of the church. Instruction in this field should not be neglected.

THE CHURCH SCHOOL AND MISSIONS

The cause of Christian missions is essentially evangelism under another name. The church school is obligated to teach missions, create the missionary spirit in its pupils, train them in actual missionary projects and lead them in the support of world-wide missions.

Teaching Missions.

Instruction in missions should be started in the Primary or Junior Department. At first, it may involve little more than missionary stories and simple altruistic projects. Later, reading courses and specialized study classes may be introduced. Where there are organized missionary societies in the church, there should be co-operative consideration of the whole problem of missionary education and the development of a mutually agreeable program of service.

A church school of missions may be held once each year for several weeks. Weekday classes would be provided for each department above the children's division studying the missionary methods of lands in which the church conducts missionary activities.

Missionary Projects.

Apostolic missions began at Jerusalem, then moved out through Judea and Samaria to the uttermost parts of the earth. There is no better way to create missionary zeal than to begin with missionary projects near at home.

Mission Sunday schools may be organized in underprivileged sections, in abandoned churches or in rapidly growing unchurched communities. Often a full-fledged church will develop from such a venture.

The financial support of a missionary pastor, a native evangelist, a "Bible woman" or an orphan links the church school to the program of missions in a personal way. Missionary giving is one of the great methods of character-development and Christian growth.

Prayer for Missions.

Prayer for missions should be offered every Sunday in the assembly. A brief period called "the missionary five minutes" may also include the dissemination of vital missionary information.

A prayer list may be set up by which members of the school will be praying daily for missionaries in the various world fields, and especially for those directly supported by the church.

Consecration of Life.

Certain young people showing aptitude for missionary work should be sought out and trained for service. These will, of course, have felt the call of the world field and be prepared to make the necessary sacrifices. No church school should be satisfied until it has its own representative on the field.

Evangelism will give life to the whole educational program of the church school. Some of the best efforts of the organization should be spent in its emphasis. Those who believe that the winning of souls and the making of a life are of more importance than making a fortune "shall shine as the stars of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Building and Equipment



While the teacher, the pupil and the process of teaching are of primary importance in the program of the church school, proper equipment is vital to full efficiency.

There has been a most interesting development in Christianity's housing problem from apostolic days until the present. The early Jewish Christians met in synagogues—buildings erected primarily for teaching purposes. When the open break came with Jewry they met in upper rooms and hired houses. Small groups in small rooms continued the emphasis upon the teaching principle. With the Greek and Roman Catholic apostasy, emphasis was placed on the dramatic presentation of the mass, and large auditoriums were built so that many people might witness the spectacle. Priests with oratorical ability sometimes harangued the crowds. There was no provision for education of the Christian community as a whole. With the rise of Protestantism came parochial schools among the Lutherans, and lecture rooms and classrooms among the Wesleyans. In the 1880's, when great stress was laid on the Sunday school, the "Akron plan" of church building became popular. It was a compromise between the older structural types and the demand for separate units to house organized classes. While providing separate

rooms for classes, the Akron plan at the same time made all of the space available for the preaching or worship service. Wide use of the Uniform Lesson system tended to increase the popularity of the plan. It was peculiarly suited to opening and closing exercises for the entire school, built around the lesson theme of the day and with the usual summing up of the lesson.

After 1890, the demand for better pedagogical methods in Beginner and Primary Departments brought about their separation from the main school, and the provision of separate rooms for their use. From this time on the departmental plan of church-school building continued to gain in popularity.

THE MODERN CHURCH BUILDING

The modern church building is constructed both for preaching and teaching. It may be of one unit, embodying facilities for both purposes, or two separate units. Provision for education receives the same thought and care and something of the same artistic skill that formerly were given solely to the auditorium. For our purposes, we shall present the ideal one-unit building.

Main Auditorium or Sanctuary.

This central and vital element in the building should be so constructed that it will be an appropriate and attractive place for preaching and worship. While its appointments should be conducive to worship, it should neither be ornate nor awesome. Christian simplicity, solidity and dignity should rather be apparent. It should provide seating capacity for the entire church membership and a reasonable number of visitors. It should be directly connected by passageways with the various departments of the church school.

A Secondary Auditorium.

Lectures, musicals, prayer services and other programs will call for a small auditorium. As a measure of economy it may be the assembly room of one of the advanced departments of the church school.

Departmental and Classrooms.

Each department of the church school will have a different section of the building with assembly space and space for classrooms. It is possible, where there must be economy of space, to build only one large room for each department and provide folding doors to form classrooms. Generally speaking, these departmental-classrooms will occupy floor space about twice the size of that used for the auditorium.

Provision for Social Life.

If possible, a commodious room should be set apart for recreation and serving purposes. While it is possible to overemphasize the social side of church work, it should not be neglected.

Rest Rooms

These will be located and arranged with careful attention to all details.

Offices.

The church must provide for its administrative needs. The pastor's study and office should be of first consideration; then offices for the superintendent of education and other officers, according to their importance.

Library.

Effective educational and evangelistic work calls for a light, airy and sizable church library.

HOUSING THE DEPARTMENTALIZED SCHOOL

The architectural department of the Southern Baptist Sunday School Board, in an effort to secure light on the problem of housing the departmentalized church school, conducted a survey of some forty churches with good buildings and well-balanced programs. They discovered that the average attendance by departments was as follows: Adult, 118; Young People, 53; Intermediate, 57; Junior, 64; Primary, 41; Beginner, 22; Nursery, 12. Reducing these figures to units of space needed by departments, the Board arrived at the following standard: Adult, 20 units; Young People, 9 units; Intermediate, 9 units; Junior, 9 units; Primary, 6 units; Beginner, 3 units; Nursery, 3 units. The average departmentalized school providing accommodations on this basis should be satisfactorily housed.

General Principles.

There are some guiding principles which should be borne in mind in departmental housing.

Departmental assembly rooms. There should be assembly rooms for all departments. These should be sound-proof to permit independent programs of worship and instruction. Movable partitions should never be used to separate departments, although they may be used between classrooms. Entrances to departments should be from the rear or side, so as to eliminate disturbance from late arrivals. Ample wall space should be provided for maps, charts, cabinets, etc. The length of the departmental room should never be greater than the breadth. Rectangular rooms, square or nearly square, are regarded with favor. The department should be of easy access to the main auditorium, so that pupils

may pass quickly and naturally to or from the church services. Raised platforms are not desirable in the assembly room. Classrooms should open directly from the assembly room, thus facilitating the quick and easy passage of pupils back and forth.

Classrooms. In the ideal building a classroom will be provided for each class from the Primary Department up. Occasionally, there are Primary workers who feel that individual classrooms are not desirable. But this is the only possible exception to the principle. Classrooms for Juniors and Intermediates need be no larger than five by eleven feet. Seats and a table may be built it, much on the "breakfast-room" plan. Where lack of space is no consideration, larger rooms should be provided. Senior and Young People's classrooms may be built to accommodate groups of fifteen to thirty-five. Adult Department classrooms will need to accommodate from fifteen to one hundred or more.

Other facilities. Besides department assembly rooms, the church school will require the use of other portions of the church building, such as offices, kitchen and social rooms, rest rooms, library, etc. It is important that proper means of intercommunication between the main auditorium and the various departments be provided. For purposes of safety adequate exits must be available.

Departmental Needs.

Each department has particular needs which may be outlined as follows:

The Nursery Department. There will be a Nursery room to provide for babies up to two years of age. This is to accommodate mothers who wish to attend the sessions of the church school, but can not do so unless their babies are cared for. A larger room should be provided for the

Nursery class. This room should be about one-half the size of the Beginner Department.

The Beginner Department. The Beginner Department will need an attractive room, easy of access, for children of four and five. Special attention should be given to lighting, heating and ventilation.

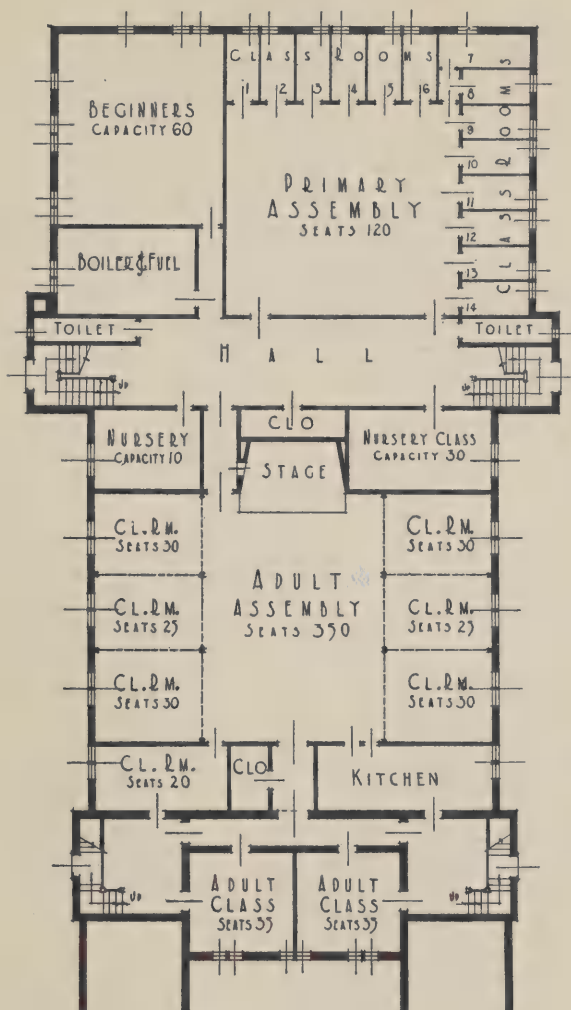
The Primary Department. An assembly room and small classrooms will be necessary here. The rooms may be open in front, closed only by curtains or have plastered walls with regular doors. As has already been suggested, these classrooms may be formed by folding doors dividing the assembly room. Every effort should be made to make the department attractive to children. An open grate, attractive floor covering and simple drapes will lend an air of homelikeness.

Junior and Intermediate Departments. The space needs of these two departments will be identical. There should be an assembly room and classrooms as needed.

The Senior and Young People's Departments. Really, there should be an assembly room for each department, but primary emphasis should be laid on provision for separate, adequate classrooms. The tendency of the average school is for young people to develop independent, organized class units, which can be most effective if properly housed.

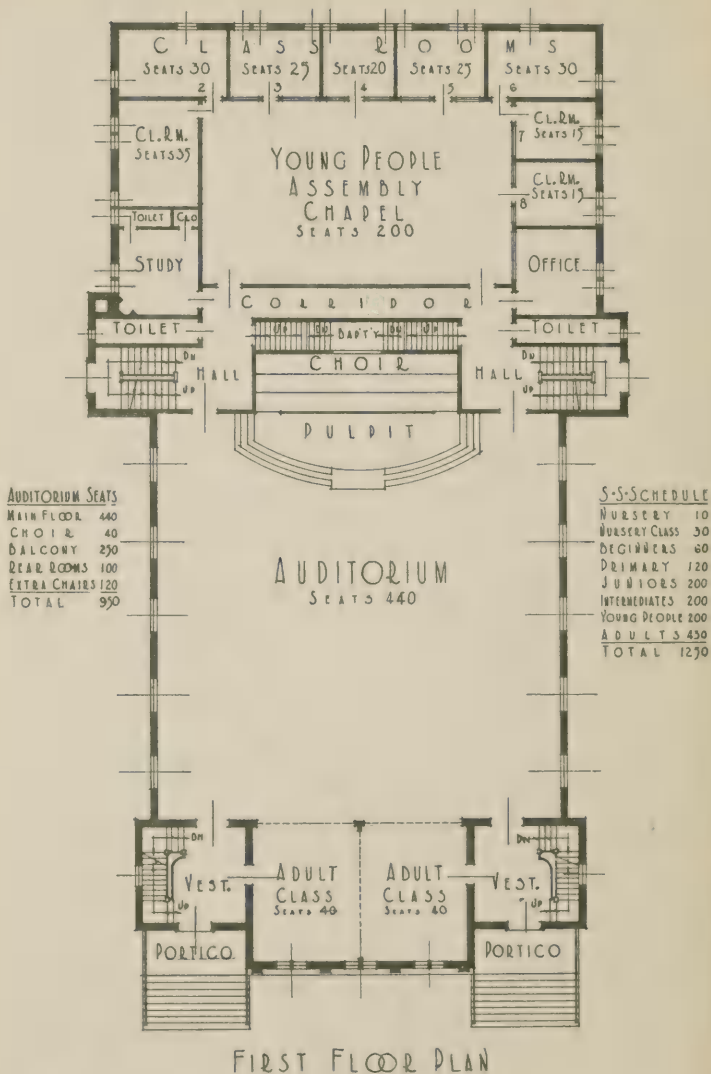
The Adult Department. Classrooms only will be provided for adults. They may use the main auditorium of the church building for general assembly whenever necessary. On this account the classrooms should be conveniently located with respect to the auditorium. Classrooms for adults will vary widely from those accommodating fifteen or twenty to one hundred or more.

Floor plans for an ideal building are reproduced on the following pages:

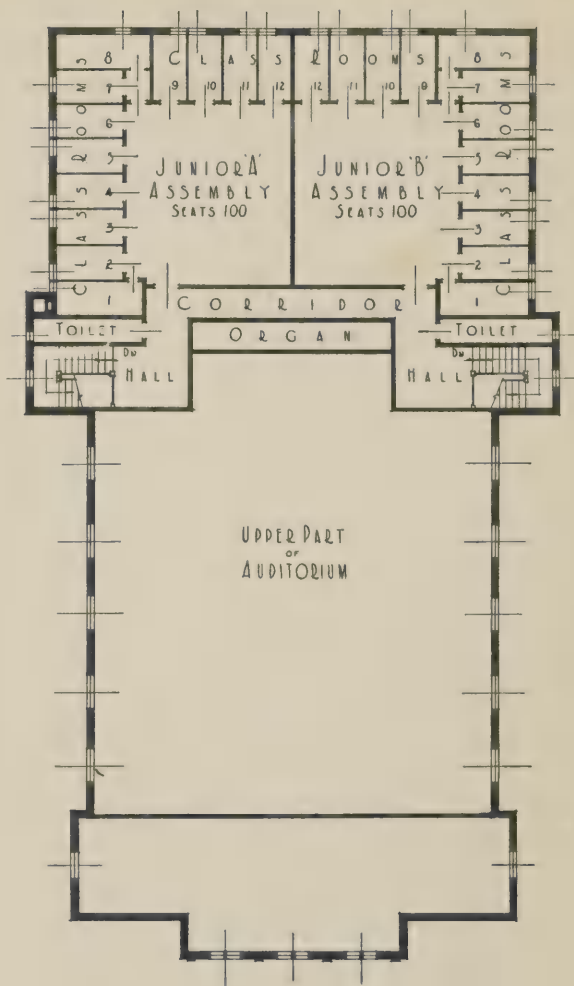


GROUND FLOOR PLAN

ON A 20' X 40' LOT



From "Let Us Build." Burroughs. Broadman Press. Used by permission.



THIRD FLOOR PLAN
0 20

From "Let Us Build." Burroughs. Broadman Press. Used by permission.

EQUIPPING THE SCHOOLROOMS

A fairly detailed description of the proper equipment for the school is given in the chapters dealing with the various departments. Thoughtful, and yet inexpensive, conveniences may be added as follows:

Drinking fountains. There should be one or more on each floor.

Racks for hats and wraps. If cloakrooms can not be provided in each department, neat boards along corridor walls, with hangers of the proper height, will suffice. Cloak rooms for each department are, of course, preferable.

Markers for departments and classrooms. Various departments and classrooms, if plainly marked, can easily be found by teachers and pupils who have come only recently into the school. Strangers will appreciate such markers for guidance.

Cabinets and closets for literature. Each department should have a place to store its literature and supplies.

Built-in blackboards. Each classroom and departmental room may easily be provided with blackboards built into the walls, with a rail for chalk and eraser. Slate makes the best boards.

Picture machines. In these days of emphasis on visual education, the school should have one or more balopticons, stereopticons or motion-picture machines. Needed electrical connections, with outlets of proper capacity, should be conveniently accessible to attach these machines.

REMODELING AN OLD BUILDING

It is a generally accepted fact that when an old building is remodeled it is an old building still. Yet there are thousands of churches which will not be able to erect the ideal structure for church-school purposes. For economic

and other practical reasons the best they can do will be to remodel.

Thousands of such churches are one-room affairs. In these cases it is advisable to add a two-story structure at the rear, which can be subdivided into five departments large enough to house the Beginner, Primary, Junior, Intermediate and Senior groups. The Beginner, Primary and Junior Departments should be located on the first floor, the Intermediate and Senior Departments on the second. All departments will have direct access to the church auditorium as well as outside entrances. If the auditorium has a balcony, it may be partitioned above and below to accommodate Young People's and Adult classes, the auditorium furnishing an assembly room and additional class facilities for these two departments. The rooms in such a structure would of necessity be used for expressional, social and other purposes as the needs of the church demand.

Provision of additional facilities in a basement is not advisable unless it can be built far enough above ground to assure sufficient light and air and proper protection against moisture.

Remodeling of any type should not be undertaken without giving attention to the following considerations: What is the ultimate objective sought? Is a graded departmental building, housing all the activities and ministries of the church, desirable? Is some one unit of activity to be served? How can the present building be utilized to meet the objectives? What additions to the structure will be essential?

In any event, there should be capable architectural guidance. It is always a mistake to depend upon local architects or builders who have not specialized in church architecture.

ORGANIZING FOR A BUILDING PROGRAM

After it has been determined by the proper authorities that a new building or a remodeled building is necessary, a building committee which is representative of the church and school should be appointed. This committee should be organized with a chairman, secretary and treasurer and with the following subcommittees: Plans, finance, construction and equipment. The plans committee will deal with the architect, securing definite plans for the approval of the committee as a whole. The finance committee will have charge of financing the project. The construction committee will deal with the architect and builder during actual construction operation. The equipment committee will determine the type of equipment to be purchased and installed after the structure is complete. Careful records of all meetings and decisions should be kept, and all business should be transacted in the most accurate and businesslike manner. After the architect has been selected and the general policy agreed upon, the committee should follow the architect's directions. In any construction work the future should be borne in mind, with reasonable attention given to immediate considerations. A building that will meet the needs of the church and community for the next fifty years should be planned. If necessary, build in units or sections, making progress as the church may be able. The average family does not build out of an income of one to three years, neither does the Government construct public buildings on this basis. The church should have as much vision as, or more than, the world. The committee which leads in the erection of an adequate, beautiful and useful church building is rendering a large service to God, to the church and to the community.

Standards and Plans of Work



If the church school is to do its most effective work it should have a definite standard, and its plans of work should conform to it.

This standard should express the church school's conviction of what it ought to be in organization, administration, curriculum, teaching, evangelism and its relations to the home, church and community. It should be the ideal and set high—something for which the school must strive through the years. Low and easy standards will cheapen the task of Christian education.

The goals under each standard should be kept constantly before the workers—presented at the beginning of each year, mentioned frequently during the year and used as a basis for evaluating the accomplishments of the school at the close of the year.

The standards and plans of work presented in this chapter are merely suggestive. The local church school should construct its own standard in councils of its leaders. It need not be an unchangeable statement. It should be subject to revision and amendment in the light of local conditions and the enlarging vision of the leadership. Care should be taken that the standards and plans do not become ends in themselves. They should be means

to the accomplishment of the ultimate objective of all true Christian education.

THE TEN-POINT STANDARD

The following ten-point standard was set up after consultation with several hundred ministers, superintendents and directors of Christian education in local churches throughout the U. S. A.:

I. A Church-centered Organization.

Christ centered the carrying out of His program in the local church. The work of the local church is made most productive when it is knit together in a divine unity of purpose and activity. All phases of educational activity should be regarded as parts of the whole educational task of the local church. And the entire educational task of the local church must be properly related to the purpose of the local church as a unit.

This provides solidarity of purpose and effort, while allowing any expressional freedom that may be necessary for the various departments. Such integration likewise gives assurance that no one phase of the educational work can operate to negate the efforts or purpose of the others, and keeps them all carefully aligned with God's purpose through the supervisory control of a qualified eldership. An appropriate slogan would be: "The local church united in the educational task for the accomplishment of God's purpose."

II. Effective Teaching and Training.

Teaching is one of the divinely ordained means whereby the local church fulfills the purpose of God. The church can not perform its appointed task in God's redeeming plan unless its teaching is in full accord with His revealed

will. The teaching staff of the school of the church must be well established in a knowledge of divine truth as revealed in holy Scripture. It must manifest the working and value of that truth in life. It must learn how to lead others in a saving and perfecting relationship with Jesus Christ.

For this purpose, teachers must be trained. If the church, through its school, seeks to aid in the fulfillment of God's purpose, it must make adequate provision for training its teachers and other workers. And these workers must conscientiously seek, through vigorous training, to make themselves increasingly serviceable in the educational work of the local church. Christians dare not reject the call of Christ for service and for training in His service. The church dares not be satisfied with mediocre workmanship when the need for skilled workers is imperative (see 2 Tim. 2:15).

III. A Bible-based Curriculum.

"The people perish for lack of knowledge!" God grant that no local church be thus reproached for failure in enlightening the people in a saving knowledge of God and of His Christ, our Lord Jesus! The energizing and transforming power of the Holy Spirit works in the life of the Christian through the implanted Word of God, through an effective understanding of God's truth revealed in holy Scripture.

This is the reason why the curriculum of the school of the church must be Bible-based. The holy Scripture is our infallible, divinely revealed Source of knowledge concerning God's purpose and will for mankind. The Bible must be *the* textbook of the school of the church, the all-sufficient rule of faith and practice. Any curriculum which fails to thus exalt the Scriptures is totally inadequate.

IV. Adequate Equipment.

The skilled workman needs the best tools available. For this reason, the school of the church should provide equipment commensurate with its ability or resources. And how much greater the resources of the church (the fellowship of believers) are than it realizes! Yet even the best equipment will not suffice unless skilled workers make the best possible use of it.

Furthermore, it is surprising how much the workers can accomplish with a little equipment if they utilize their ingenuity and resourcefulness. The church school should utilize the talents of all its members in providing for and constructing such equipment as may be useful for its skilled workers on the teaching staff. This helps build a better spirit of unity in the working together at various tasks of all members for the accomplishment of the school's purpose.

V. Christian Evangelism.

If the school of the church lives unto itself alone, it will perish. Only by giving itself and its resources in the glorious task of reclaiming the lost and in service to others can it find fullness of life and that type of genuine greatness which glorifies its Lord. Christ expects the church to carry on His work of saving lost souls through Christian evangelism.

The school of the church must work with the church as a whole in winning the unsaved. The school of the church must nobly fulfill its reaching and teaching function with a conscience sensitive toward Christian evangelism. The good news of salvation through Christ is too good to be selfishly grasped and kept. It must be shared with others. This is, in fact, the only way to keep it. The local church and its school must fulfill the commission

of our Lord—to seek and save that which is lost by winning them to the divine Redeemer.

VI. Scriptural Indoctrination.

The importance of Scriptural indoctrination is so great that it merits special consideration and emphasis. Scriptural indoctrination is related to Christian evangelism on the one hand, and to Christian nurture on the other. It is indispensable in the curriculum of the church school. The factual knowledge of Scripture enlightens us concerning the way unto salvation; it also enlightens us concerning our growth in the likeness of our Lord.

But to indoctrinate implies more than to become intellectually familiar with such factual knowledge. It implies the implanting of these truths in the heart as well as in the mind of man. The known truth of our Lord must give direction for the will and for the impulses of the human heart.

VII. Christ-centered Nurture.

Our Lord warned against the example of those who “said but did not do.” He gives a similar warning for those who trust in human works of merit apart from divine regeneration. Jesus said, “Unless your righteousness exceeds the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven.” Our Lord warns us not to put our confidence and trust in outer pretense or in human works of merit. “Nothing availeth except the new creature,” said the apostle Paul.

The soul that has become regenerate through the power of Christ is productive of good works which are the testimony of the indwelling Christ. The holy Scripture gives enlightenment unto every good work, and the indwelling Spirit affords the enabling power to achieve

good works in accord with such Scriptural enlightenment. We must grow into the stature and likeness of Christ. Factual Scriptural knowledge is indispensable, but it must be built into the soul of man.

VIII. Church Loyalty.

The Christian can not live unto himself. Those who are one in Christ Jesus are necessarily one in the fellowship of the church, and only such as are one in Christ Jesus can truly be one in the fellowship of the church. By living united to Christ, the Christian is united in the fellowship of the church. No part of the local church can live unto itself alone. No group within the church can be disloyal or indifferent to the local church if that church is truly a church of the Lord Jesus Christ. This is true of the school of the church. Its purpose and activities must all be in co-operation with the united fellowship of the local church.

IX. Christian Home Building.

The home is the basic and divinely ordained unit of human society. The first school for every child is the home. How important it is for the home of a Christian to be in fact a Christian school for its children! Here the small child receives his first impressions, his first knowledge concerning God and Christ, his first experiences in prayer, his first inculcation of Christian love and devotion. Woe unto parents who fail to make this first school for their children a Christian school!

Furthermore, since the church is a fellowship rather than an organization (though it may be organized and use organization as a means for carrying on its work), the church must be found wherever the fellowship may be, and, in fact, where a Christian may be.

X. A Church-influenced Community.

The church can not save the community as such, but, through the power of Christ and the gospel, can bring salvation to individual members of the community. Yet the church, being in the world, though not of the world, must let its light shine so that others may see the power of Christ reflected in the lives of its members and glorify the Father in heaven. Thus may the influence of the church be radiated into the community, even to the extent of lending the community a Christian tone.

Furthermore, in guarding the flock of God, the church must offer protection and counsel against any worldly influences that may hinder the spiritual progress of its members or cause them to relapse into the pagan life of the world (backslide). Much of the burden of this responsibility of the church falls upon the school of the church. It must be alert to detect spiritual dangers and help provide the necessary spiritual guidance for its members.

DETAILED GOALS FOR ACHIEVEMENT

Goals for achievement under each of the ten points may implement the Standard as follows:

I. A Church-centered Organization.

1. All the educational organizations and activities of the church co-ordinated in the school of the church.
2. The school of the church recognized as an integral part of the church organization.
3. The board of elders properly qualified to supervise the local church's educational program.
4. A superintendent of education, preferably one of the elders, who has supervision of all educational activities in the church.
5. Efficient methods in choosing church-school leaders.

6. An adequate corps of officers and teachers.
7. An efficient Workers' Conference.
8. Monthly report of the school to the eldership.
Monthly report of all educational organizations and activities to the school.
9. A minimum of thirty minutes for the teaching period during the Sunday session of the school.
10. A growing educational program to include week-day, as well as Sunday training.
11. An enrollment secretary through whom all enrollments are properly made.
12. School graded according to the Graded System.
13. An adequate system of permanent records.
14. School observing an annual Promotion Day.
15. An adequate self-supporting financial program.

II. Effective Teaching and Training.

1. Teachers selected according to ideal requirements.
2. A workers' training class completing at least one course each year.
3. Classes provided with trained substitute teachers.
4. All teachers and officers trained by having completed, or by completing, an elementary workers' training course.
5. All teachers and officers completing an advanced training course—each in his particular field.
6. Habitual attendance of all teachers and officers at Workers' Conference or Teachers' Meeting.
7. A training feature in each meeting of the Workers' Conference or Teachers' Meeting.
8. Each teacher devoting at least one hour to lesson preparation each week.
9. An annual recognition service for teachers and officers in the church school.

10. Representation in church-school institutes, conferences and conventions.

III. A Bible-based Curriculum.

1. Use of literature true to the Bible as the inspired Word of God.

2. Literature graded to needs and capacities of the pupils of the school.

3. Advanced class or classes in studies like personal evangelism, church history, stewardship, Christian doctrine, missions, Christian living, etc.

4. Parent training course.

5. Instruction in worship.

6. Use of visual instruction aids.

7. Educational use of the fine arts.

8. Weekday Christian Education courses.

9. Expressional training through Graded Christian Endeavor or similar groups.

10. Daily Vacation Bible-school courses.

IV. Adequate Equipment.

1. The Beginner, Primary and Junior pupils occupying their own quarters, separated from the rest of the school by walls or movable partitions, or at least by curtains or screens.

2. Classrooms or curtained space provided for at least fifty per cent of the remaining classes.

3. Attention given to adequate lighting and heating for each class.

4. Provision of such additional equipment as tables, chairs, blackboards, maps, handwork facilities, sand tables, etc.

5. All teachers provided with adequate helps for a thorough preparation of the lesson.

6. All pupils provided with adequate helps for a thorough study of the lesson.

7. Bibles or Testaments provided for at least seventy-five per cent of the teachers and pupils above the Primary Department.

8. All members provided with weekly periodicals for home reading and study.

9. A growing workers' library in active use.

V. Christian Evangelism.

1. Co-operation in the church's evangelistic program.

2. A survey or census of the community.

3. A follow-up system to reach all prospects discovered in the survey.

4. An increase of at least ten per cent in enrollment each year.

5. Each teacher co-operating in evangelism.

6. At least one course in personal evangelism, missions, etc.

7. A publicity and promotional program that will include the systematic distribution of tracts.

8. A definite program of visitation evangelism.

9. A definite program of child evangelism.

10. Additions to the church from the church-school's enrollment each year.

11. Conduct or support of a mission school or other evangelistic projects.

VI. Scriptural Indoctrination

1. Every teacher trained in Christian doctrine.

2. Systematic doctrinal instruction.

3. Instruction provided for prospective church members.

4. Instruction provided for new converts.

5. Distribution and use of doctrinal tracts in the whole church.

6. "Doctrinal Five Minutes" observed annually every Sunday for one quarter.

VII. Christ-centered Nurture.

1. Daily Bible reading by each member above the Primary Department.

2. Teachers giving nurtural as well as factual instruction in every class.

3. Graded nurture by expressional activities such as Christian Endeavor Societies.

4. Missionary, educational and benevolent projects of suitable kinds.

5. Nurtural emphasis in socials, picnics and other recreational enterprises.

6. Ministry to the sick and needy.

7. A financial program which promotes nurture in stewardship of money.

8. A definite program for promoting regular attendance and following up absentees.

9. An annual increase of at least ten per cent in average attendance.

10. Representatives of the school in near-by summer camps and conferences.

11. Definite evidence that the school is contributing to the leadership of the local church.

12. Definite effort, at least annually, to discover, enlist and encourage dedication of life to full-time Christian service.

13. Tests to measure the nurtural progress of pupils in the school.

14. Contacts maintained with school members absent in their country's Service, at college and elsewhere.

VIII. Church Loyalty.

1. Minister and elders fully aware of the need for church-school program, and co-operating fully in its achievement.

2. Church-school workers co-operating fully with the minister and elders.

3. Teachers earnestly seeking to lead their pupils to be active members of the local church.

4. Sunday-school program to be conducted in such a way as to avoid duplication of the morning worship.

5. Teachers and officers present at the church worship services.

6. Attendance of the school upon morning worship shall equal seventy-five percent of its attendance above the Primary Department.

7. Seventy-five per cent of those in the morning worship present in the church's Sunday school.

8. All church-school groups meeting on Sunday evening supporting the evening church worship.

IX. Christian Home Building.

1. An active, efficient Home Department.

2. Observance of an annual Educational Visitation Day. An annual home factual and nurtural diagnosis by questionnaires and survey charts.

3. A definite effort each year to enroll in the church school every member of every home represented in the church school.

4. A parent training course each year.

5. Emphasis on the Christian home at an annual observance of Mother's Day, Father's Day, Children's Day, Mother-and-Daughter banquets, etc.

6. An annual Cradle Roll Recognition Day in the school.

7. An annual occasion when those wed during the year are honored by the school.

8. Study and reference books on the Christian home available in the church-school library.

9. A Bible in every home represented in the church school.

10. The school above the Primary Department enrolled for daily Bible reading in the home.

11. Definite effort to have every home display a beautiful religious picture such as Hofmann's "Christ in Gethsemane."

12. Promotion of cottage prayer meeting and home discussion groups.

X. A Church-influenced Community.

1. A definite program of weekday Christian education.

2. A vacation Bible school.

3. Special attention to the promotion of Christian education in the home. (See Section IX.)

4. Co-operation with the public school, public press and other public agencies for Christian moral advance.

5. Regular use of publicity through the public press, posters, distribution of tracts, etc.

6. Definite effort to correct community influences which may hinder the Christian educational development of the individual.

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CHAPTER 29

- * THE INTERMEDIATE BIBLE TEACHER AND LEADER—*Griffeth* (Standard).

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- * CHRIST IN THE HOME—*Verkuyyl* (Revell).
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* PLANS FOR SUNDAY SCHOOL EVANGELISM—*Brown* (Revell).

* TRAINING FOR PERSONAL EVANGELISM—*Sharp* (Standard).

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CHAPTER 34

* LET US BUILD—*Burroughs* (Broadman).

THE MALDEN SURVEY—*Athearn* (Doubleday, Doran).

THE SUNDAY SCHOOL BUILDING AND ITS EQUIPMENT—*Evans* (University of Chicago).

CHAPTER 35

* MANUAL FOR CHRISTIAN EDUCATION ADVANCE—*Gielow, Leavitt and Murch* (Standard).

Questions for Study and Discussion



CHAPTER 1—1. Why is the Bible, rather than human wisdom, the determining factor in religious education? **2.** What was the origin of religious education (a) according to the Scriptures, (b) according to human wisdom? **3.** Which story is the more reasonable and satisfying? Why? **4.** What difference did the fall of man make in the aim and method of religious education? **5.** What were the (a) aim and (b) method of primitive religious education?

CHAPTER 2—1. What were the distinguishing characteristics of Hebrew religious education? **2.** Give the extent of Premonarchial, Monarchial, and Postmonarchial periods in the history of Hebrew religious education and the distinguishing characteristics of each. **3.** Who were the prophets and what was their educational function? **4.** What was the first text of religious education? **5.** What was the educational significance of the Passover? **6.** What were the Schools of the Prophets? **7.** Who were the Wise-men? **8.** What was the place of the home in education? **9.** What was the synagogue? the Talmud? **10.** What were the (a) aim, (b) purpose and (c) results of Hebrew religious education?

CHAPTER 3—1. What was the teaching aim of Christ? Compare it with that of great non-Christian teachers. **2.** What was Christ's equipment for His educational task? **3.** What was Christ's method? **4.** What was the effect of the life and teaching of Christ upon the world?

CHAPTER 4—1. What is the educational significance of the Great Commission? of Pentecost? **2.** What was the educational aim of the apostles? **3.** What educational methods were used by the apostolic church? Analyze and evaluate each. **4.** What were catechumens? catechetical schools? cathedral schools? **5.** How did Hellenism influence Christian education?

CHAPTER 5—1. Who were the outstanding Greek philosophers and educators? 2. Briefly state their views. 3. Contrast Greek intellectualism and Christianity. 4. What were the purpose, aim and result of (a) monasticism, (b) mysticism, (c) scholasticism? 5. Contrast the Christian education of this period with that of the Apostolic Period. 6. In what ways was medieval education responsible for the "Dark Ages"?

CHAPTER 6—What contribution did each of the following make toward the revival of true Christian education: 1. Pierre Waldo? 2. Desiderius Erasmus? 3. Martin Luther? 4. Ignatius Loyola? 5. Count Zinzendorf? 6. John Wesley? 7. Robert Raikes? 8. Which made the greatest contribution? Why?

CHAPTER 7—1. What was the origin of the American Sunday school? 2. Trace the history of co-operative Sunday-school organization from 1816 to 1832. 3. Trace the development of curriculum from 1816 to 1875. 4. What are some of the benefits and weaknesses of the Uniform Lessons? 5. Trace the development of co-operative Sunday-school agencies from 1875 to the "Golden Age." 6. Describe the "Golden Age" of the Sunday school. 7. Analyze it as to (a) leadership, (b) aims, (c) methods, (d) results.

CHAPTER 8—1. How may we account for the decline of the Sunday-school movement from 1916 to 1940? 2. What are the chief organizations in America engaged in the promotion of Christian education in the local church? Evaluate each. 3. What are (a) "liberalism," (b) secularism, (c) professionalism, (d) ecclesiasticism? 4. Show the influence of each on modern Christian education (a) in the local church, (b) in co-operative educational agencies.

CHAPTER 9—1. What is philosophy? 2. What is the relation of philosophy to the problem of Christian education? 3. What are the divisions of philosophy? Define each. 4. Compare the two chief schools of thought in philosophy. 5. What are the principles of "Progressivism" in modern secular education? Analyze and evaluate each. 6. What is the effect of "Progressivism" in modern religious education? 7. Is Christianity a philosophy? 8. To what extent should we look to philosophy for guidance in Christian education. (Review Chapter 5.)

CHAPTER 10—1. Define psychology. 2. What is the relation of psychology to the problem of Christian education? 3. Compare and evaluate the two chief schools of psychology. 4. What is naturalistic psychology? 5. How do psychological views affect Christian ed-

ucation belief and practice as to (a) control of conduct, (b) spiritual reality, (c) prayer, (d) Bible study, (e) Christian service, (f) God, (g) sin, (h) Jesus Christ?

CHAPTER 11—1. Is the purpose of Christian education identical with that of secular education? Why? **2.** Is it to construct a new social order? Why? **3.** Is it to render a social service to the community? Why? **4.** Is it to disseminate Bible knowledge? Why? **5.** Is it to strengthen and perpetuate the church? Why? **6.** Analyze and evaluate the International Council's official statement of purpose. **7.** What is the true purpose of Christian education? Why?

CHAPTER 12—1. What factors are involved in the process of Christian education? Which is the central or modifying factor? **2.** State (a) the pupil-centered theory, (b) the content-centered theory, (c) the Christ-centered theory. Compare and evaluate.

CHAPTER 13—1. Name and define the three phases of the pupil's nature. **2.** Name and define the attributes of the mind. **3.** Name and define the threefold capacities of the mind. **4.** Describe the development of man in (a) childhood, (b) youth, and (c) adult life. **5.** How does the pupil affect the process of Christian education?

CHAPTER 14—1. What are the relative values of learning and doing as pertains to curriculum? **2.** What is the nature of God's Word? **3.** In what ways is it a determining factor in the process of Christian education? **4.** How should the Bible be taught? **5.** What is the place of extra-Biblical materials in the ideal curriculum? **6.** State and evaluate the two views concerning the place of experience in the curriculum. **7.** How may pupil expression be given its proper place in Christian education? **8.** Name and explain seven characteristics of the ideal curricular system.

CHAPTER 15—1. What is the position of the teacher in the process of Christian education? **2.** What are the proper qualifications of a teacher? Explain the necessity of each. **3.** Why was Christ the master Teacher? **4.** What can the teacher of today learn from Him?

CHAPTER 16—1. What is the relation of curriculum to pupil and teacher? **2.** What is the relation of the pupil to curriculum and teacher? **3.** What is the relation of the teacher to pupil and curriculum? **4.** What methods did Christ use in His teaching? Describe each. **5.** How may we utilize these materials today?

CHAPTER 17—1. What is the relation of knowledge to conduct control? **2.** What is the place of human influence in Christian education? **3.** What is the place of divine influence in Christian educa-

tion? 4. Can a man be a "new person"? By what process? 5. How may we learn through the Holy Spirit?

CHAPTER 18—1. What is the product of true Christian education? **2.** What attitude does the perfect man have toward God? **3.** What attitude does the perfect man have toward himself? **4.** What attitude does the perfect man have toward the world? **5.** What attitude does the perfect man have toward other persons? **6.** How does Christian education help men to grow into the likeness of God?

CHAPTER 19—1. What is the educational responsibility of the local church in the light of our study thus far? (Refer to page 127.) **2.** What four questions should guide the church in setting up an educational organization? **3.** What three phases of organization are essential? Why? **4.** Why must the organization be church-wide in its authority and operation? **5.** What should it be named? **6.** Outline the administrative organization. **7.** Graded. **8.** Functional.

CHAPTER 20—1. What is the minister's distinctive task? **2.** In what ways may his work be made more effective through active participation in the work of the church school? **3.** How should the minister be prepared for this work? **4.** How may he give active guidance to the church's educational program?

CHAPTER 21—1. What is the relation of the elder, or presbyter, to the church school? **2.** What are the qualifications of an elder? **3.** What is the Scriptural authority of the eldership? **4.** To what extent are the elders responsible for teaching? **5.** In what respects will they give oversight to the educational task? **6.** What procedure may be adopted? **7.** Name eight educational ideals for elders.

CHAPTER 22—1. What position does the superintendent of Christian education occupy in the life of the local church? **2.** How should he be chosen? **3.** What should be his qualifications for the office? **4.** What are his duties, and how should he discharge them?

CHAPTER 23—1. What is the church-school cabinet? **2.** Who compose it? **3.** How should it be organized? **4.** Name the most important cabinet committees. **5.** What are the duties of the Faculty Committee? **6.** What are the duties of the Records Committee? **7.** What are the duties of the Finance Committee? **8.** What are the duties of the Curriculum Committee? **9.** What are the duties of the Publicity and Promotion Committee? **10.** What are the duties of the Evangelism Committee? **11.** What are the duties of the Nurture Committee? **12.** What are the duties of the Recreation Committee? **13.** What are the duties of the Building and Equipment

Committee? **14.** What are the duties of the Worship Committee? **15.** What are some of the methods that each should employ?

CHAPTER 24—1. What is the place of the Bible in the church-school curriculum? **2.** Explain the Uniform Lesson system in detail. **3.** Explain the Closely Graded Lesson system in detail. **4.** Explain the Group Graded Lesson system in detail. **5.** What are (a) supplemental lessons, (b) elective lessons? **6.** What courses may be offered in (a) Weekday and (b) Daily Vacation schools? **7.** Why should the curriculum in the average church school be expanded? **8.** What is the ideal curriculum? How should it be scheduled? **9.** What principles should determine curricular materials?

CHAPTER 25—1. What are the ages and characteristics of the Nursery child? **2.** How should the Nursery Department be organized? **3.** What special qualifications should teachers and leaders possess? **4.** Outline a Nursery Department standard. **5.** What methods of enlistment and visitation should be followed? **6.** How should the Cradle Roll be conducted? **7.** How should a Nursery Class be conducted? **8.** How should the department be equipped? **9.** What extra-departmental relations should be maintained?

CHAPTER 26—1. What are the ages and characteristics of the Beginner child? **2.** What are his religious needs? **3.** What special qualifications should teachers and leaders possess? **4.** What courses of study should be offered? **5.** How should the classes be conducted? **6.** What are the essentials of storytelling? **7.** What extra departmental relations should be maintained? **8.** How should the Beginner Department be equipped? **9.** How promoted and enlarged?

CHAPTER 27—(Primary questions similar to Chapter 26.)

CHAPTER 28—1. In what ways is the Junior advanced beyond children hitherto considered? **2.** What are his religious needs? **3.** Name the departmental leaders. Give qualifications and duties of each. **4.** Outline the impressional program for Juniors. **5.** Outline their expressional program. **6.** What extra-departmental relations should be maintained? **7.** How should the Junior Department be equipped? **8.** How may the department be promoted and enlarged?

CHAPTER 29—(Intermediate questions as in Chapter 28.)

CHAPTER 30—1. What are the ages and characteristics of the Seniors? **2.** What are the ages and characteristics of the Young People? **3.** In what respects are the youth of these departments (a) similar, (b) different? **4.** What are their religious needs? **5.** Name the department personnel. Give qualifications and duties of each.

6. How will the department organization be set up? 7. What is "the Christian Endeavor idea"? 8. Outline the Christian Endeavor committee system—(a) committees for enlistment, (b) education, and (c) co-operation. 9. What is the work of each committee? 10. Outline the impressional program of the department. 11. How should the department be equipped? 12. How may the department be promoted and enlarged?

CHAPTER 31—1. What are the ages and characteristics of the Adults? 2. What are their religious needs? 3. What are the qualifications for an Adult teacher? 4. How should an Adult Department be organized? 5. What type of Bible-study courses should be provided for adults. 6. What provision should be made for (a) expression, (b) fellowship, (c) worship, (d) evangelism, (e) leadership training, (f) service, and (g) recreation? 7. What are the advantages of the organized class? 8. How should it be organized? 9. What sort of program should it offer? 10. How should the Adult Department be equipped? 11. How promoted and enlarged?

CHAPTER 32—1. What is the Home Department? 2. What should be its aims? 3. Name the department personnel? Give qualifications and duties of each. 4. How may members be enlisted? 5. How should the study program be promoted? 6. What rules should department visitors observe? 7. How may the devotional life of the homes be served? 8. What extra-departmental relations should be maintained?

CHAPTER 33—1. Give proof of the evangelistic character of the church school. 2. What is the necessity for evangelism today? 3. What is a religious census? How should it be set up? 4. How should such a census be followed up? 5. How may prospects be won to Christ? 6. How should new converts be trained? 7. How may the church school discharge its obligation to world-wide missions?

CHAPTER 34—1. Outline briefly the historical development of church architecture. 2. What are the essential features of the model church building? 3. What are the guiding principles in the housing of a departmentalized church school? 4. What are the housing needs of each department? 5. How should the schoolrooms be equipped? 6. What rules should be observed in the remodeling of an old building? 7. How organize for a building program?

CHAPTER 35—1. Name the items in the Ten Point Standard proposed for church schools. 2. Tell why each is essential. 3. Outline several goals of achievement under each item.

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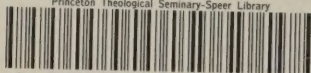
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